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THE
FIRST SIX BOOKS
OF
HOMER'S ILIAD;
WITH
EXPLANATORY NOTES,

INTENDED FOR BEGINNERS IN THE EPIC DIALECT;

ACCOMPANIED WITH NUMEROUS REFERENCES TO

HADLEY'S GREEK GRAMMAR, TO KÜHNER'S LARGER GREEK
GRAMMAR, AND TO GOODWIN'S GREEK
MOODS AND TENSES.

BY

JAMES R. BOISE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF CHICAGO, EDITOR OF XENOPHON'S
ANABASIS, ETC.

CHICAGO:

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TO

REV. E. O. HAVEN, D.D., LL. D.,

PRESIDENT OF THE UNIVERSITY OF MICHIGAN,

IN MEMORY OF PAST YEARS,

PLEASANTLY SPENT IN THE SAME FIELD OF LABOR,

AFFECTIONATELY INSCRIBED.

P R E F A C E .

THIS work was undertaken at the suggestion and request of several eminent teachers in different parts of the country. It is on the same general plan with the "First Three Books of the *Anabasis of Xenophon*," published some years ago. The wants of beginners in the Epic dialect have been kept constantly in view. It has however been my aim, not so much to solve all difficulties for the learner, as to direct him how to solve difficulties for himself. Hence, the very frequent references to *Lexicon* and *Grammar*.

Of Hadley's *Greek Grammar*, I cannot adequately express my high appreciation. For several years it has been constantly at my elbow, and I have consulted it many times each working day; always with satisfaction; always, in fact, with a growing sense of its value.

Kühner's *Larger Greek Grammar* has been much longer before the public. Its thorough and critical character is universally acknowledged. It is a work which I could by no means afford to lay aside.

Professor Goodwin, in his Greek Moods and Tenses, enters a special and very important field. The subjects which he discusses are handled with thoroughness and originality. Many valuable points are presented, which could not find a place in a general grammar of the language.

Should any learner aspire to the highest and most critical scholarship—and I am confident there must be many such, who will study this book—my advice is, that he furnish himself with all three of the above-mentioned grammatical works, and then *use* them, patiently and perseveringly, in searching out the numerous references which will be found among the following notes. The value of such a course of critical study cannot be overrated.

The text of this edition is intended to be a faithful reprint of that of W. Dindorf, as published by B. G. Teubner, in his critical and deservedly popular series of Greek and Latin classics. The text of Wolf, hitherto extensively used in this country, is no longer followed in the most critical German editions for schools. I have attempted no emendations of the text whatever—beyond the correction of a few plain typographical errors—thinking it would be more satisfactory to scholars generally to feel assured that they had the exact results of Dindorf's critical researches in this special field of labor. In the use of capital letters; in the absence of breathings over *pp*; and in some peculiarities of punctuation, as well as of accentuation, which

the careful scholar cannot fail to notice, I have simply followed the German edition.

It would be impossible to enumerate the various helps of which I have availed myself in the preparation of this work. The commentaries which have afforded the most valuable assistance are those of Stadelmann, Crusius, Naegelsbach (dritte Auflage; bearbeitet von Dr. Georg Autenrieth. Nürnberg, 1864), Faesi, and Düntzer. The work of Ameis and that of Koch did not reach me until a considerable part of my notes was completed. The American editions of Homer, by Felton, Anthon, and Owen, have been frequently consulted, and valuable aid has been obtained from them. The recent version of the *Iliad* by Lord Derby has also been frequently consulted, not indeed for critical purposes, but to obtain some fitting expression, and is often cited in the following notes.

In regard to the English form of Greek proper names, every editor of a Greek classic must find himself in some perplexity. Without going quite to the same length with Grote, in his somewhat daring orthographical innovations, I have aimed to present the most recent and approved critical usage. I cannot but think that the custom, still retained by some English and American scholars, though rejected by the Germans, of confounding Grecian and Roman mythological names, as Zeus and Jupiter, Hera (or Here) and Juno, Hermes and Mercury, is, on many accounts, objectionable; and must soon be abandoned altogether. The

influence of a standard work, like that of Grote, will be likely in the end to settle this question. If, in a field so perplexing, I have been guilty of some inconsistencies—as, for example, of writing Ajax instead of Aias, or Ajas ; Atrides instead of Atreides ; and other instances which might easily be found—it has generally resulted from my unwillingness to venture on the extreme of innovation.

References are occasionally made to the Dictionary of Antiquities, by Dr. William Smith, and to the map of the Troad. It is taken for granted that every classical student will provide himself with an ancient Atlas, and also with the work of Dr. Smith.

The well-known *Summaria*, by F. A. Wolf, of the six books here published, have been prefixed to the text, and may be often consulted with great advantage.

For “the Homeric question,” and various other learned topics, the discussion of which would be out of place in an elementary school-book, the student is referred to Smith’s History of Greece, Book First, chap. 5th ; to the extended work of Grote, and to various reviews, English and American, such as will be found in all public libraries.

I have already had too much experience in book-making, to flatter myself that all mistakes and errors have been avoided. Any person who uses this work, whether teacher or pupil, will lay me under great obligations, by calling my attention to such errors. My special thanks are due to Professor Martin L.

D'Ooge, of the University of Michigan, who has read most of the notes in manuscript, for the correction of errors, and for valuable suggestions. I offer this work to the public with much greater confidence, from the fact that so much of it has already passed under his critical eye.

JAMES R. BOISE.

UNIVERSITY OF CHICAGO, *Dec.* 1868.

F. A. WOLFI

S U M M A R I A .

I.

Rogatur ab initio Musa ut cantum praecipiat de cladibus ad Ilium Achillis iram consequentis (1-7). Venit in concionem Achivorum Chryses, sacerdos Apollinis, filiam suam redempturus bello nuper captam et honoris caussa datam Agamemnoni (8-21). Illo cum ignominia repulso funestam luem Apollo per exercitum spargit (22-52). Habet concionem Achilles ob placandum deum, in qua Calchas vates calamitate eos levatum iri reducenda Chryseide censet, auctore imprimis Achille (53-129). Ita irritatus Agamemno atrocia iurgia nectit cum Achille, et Chrysae quidem filiam reddere non recusat, sed illi, quod praemium virtutis retulerat, Briseidem eripit, quamvis obnitente Nestore (130-311 et 318-347). Hac incensus iniuria statuit acer iuvenis se cum Myrmidonibus a belli societate seiungere: quod propositum a matre eius Tethide confirmatur, quae et supplicanti ultionem promittit (348-427). Interea publice lustratur exercitus et sacra fiunt Apollini (312-317): tum Chryseis domum reducitur una cum hostiis piacularibus, quibus mactatis scelus expiatur (428-487). Thetidi iam Olympum adeunti Iuppiter occulte annuit, victores in proeliis fore Troianos, donec Achilli ab Achivis satisfactum fuerit (488-533). Iunonem, infestam Troianis, pungunt haec claudestina consilia; inde rixatur cum Iove super coenam (534-567). Ea re contristatur omnis consessus deorum, quos tandem ad hilaritatem revocat Vulcanus (568-611).

II.

Iuppiter, illatam Achilli iniuriam ulturus, speciem nocturnam mittit ad Agamemnonem, quae eum ad committendum proelium spe victoriae incitet (1-40). Sub lucem Agamemno rem et impetum suum aperit primoribus Achivorum; mox concionem habet universorum (41-100). Placuerat ei, ad tentandam populi fidem, cui diffidebat, consilium repetendae patriae simulare: eo audito, statim multitudo bello fessa tumultuari et navigationem parare coepit (101-154). Seditionem de compacto et Minervae monitu comprimit Ulysses, ad singulos precibus, minis, opprobriis usus ita ut concionem restituat (155-210). Thersiten, turpem et maledicum hominem, qui discessum urgere non desinit, gravius castigat ad terrorem ceterorem (211-277). Sic cohibitum vulgus flectitur tandem compositis ad persuadendum orationibus Ulyssis ac Nestoris, qui et vetera promissa expetunt, et ostentis utuntur ad spem Ilii cito expugnandi: Agamemno autem indicit proelium, et ardore pugnandi omnium animos implet (278-398). Iam armatur exercitus; primores apud Agamemnonem, mactata maiore hostia, epulantur; ceteri passim per tentoria cibum sumunt sacraque faciunt, et a suis quaeque natio ducibus instructa in aciem prodeunt (399-484). Inseritur hoc loco accurata enumeratio navium, populorum, ducum, qui Agamemnonem ad bellum Troianum sequuti erant (485-785). Item Troiani, comperto quid minentur Achivi, duce Hectore in campum egrediuntur et ipsi et socii, quorum brevior recensensus adiicitur (786-877).

III.

Primo concursu proelii Paris seu Alexander fortissimum quemque Achivorum ad pugnam provocat; sed ut Menelaum conspexit de curru suo desilientem, abiecto animo refugit (1-37). Paulo post idem, Hectoris voce correptus, offert se certamini singulari cum Menelao de summa belli ineundo; qua conditione accepta poscit Menelaus ut sponsio interponatur, praesente Priamo sancienda (38-100). Igitur arma deponunt exercitus; sacrificia ab utraque parte parantur: interim Helena ex turri Priamo et senioribus Troianis demonstrat duces Achivorum in campo subiacente (111-244). Vocatus supervenit Priamus, comite Antenore, foe-

dnsque ictum antiquo ritu hisce legibus, ut, uter alterum vicisset, Helenam eiusque opes haberet, Troiani autem inferiores Achivis gravem multam penderent (245-301). Post Priami discessum arma capiunt Menelaus et Paris, et in spatium certamini dimensum procedunt: at superatum Paridem clam surripit Venus et incolnmem in ipsius cubiculum asportat (302-382). In eundem locum adducit illa Helenam, quae primum reluctans novo marito ignaviam exprobat, mox tamen eum in gratiam recipit (383-448). Ita praemiis deae fruentem adversarium frustra quaerit Menelaus, dum Agamemno publice repetit pactum pretium victoriae (449-461).

IV.

Quum ex foedere Helena Achivis reddenda infestaeque acies dirimendae essent superato Paride, Iuno in concilio deorum indignabunda ita non expleri odium suum in Troianos, Iovi extorquet ut ipsi concedat Ilii excidium (1-49). Minerva, ipsa quoque Troianis inimica, Iunonis hortatu ad terram missa, persuadet Pandaro Lycio ut iacta in Menelaum sagitta pactionem conturbet ac novam bellandi causam serat (50-104): at non letali vulnere percussum Menelaum arcessitus medicus curat Machao (105-219). Interea rursus armati ad pugnandum se referunt Troiani, dum Agamemno catervas Achivorum obit, nonnullorum, at Idomenei, Aiacum, Nestoris, qui iam in procinctu stabant, alacritatem laudans, aliorum, ut Menesthei, Ulyssis, Diomedis, qui recentem impetum nondum senserant, cunctationem reprehendens (220-421). Quo facto proelium instauratur, in quo Troianis Mars et Apollo, Achivis praeter alia numina Minerva animos addit; caedesque fiunt mutuae (422-544).

V.

Stragem Troianorum continuant Achivi; ante omnes insignis Diomedes, Minervae, Martem ab acie seducentis, praesidio ferocissimus (1-94). Sed ipse a Pandaro vulneratus etiam vehementius saevit in hostes (95-166): Pandarum, antea peditem, nunc ex Aeneae curru pignantem, interficit (167-296); Aeneam, amici corpus tegentem, saxo sauciat (297-310); Veneri, filium ex pugna efferenti, plagam in manu infligit (311-351). Venus ab Iradeeducta curru Martis revehitur ad Olympum, ubi eam mater Dione sinu fovet, alii dii leniter irrident ((352-431). Aeneam, a Venere

destitutum, Diomedis furori eripit Apollo et in arce Troiana recreandum curat, simul Martem in aciem revocat (432-460). Mars ad rem fortiter gerendam hortatur Troianos, quibus statim Aeneas integer subvenit (461-518). Nec segnius pugnant Achivi, caedunturque ex utrisque multi, in his Tlepolemus ab Sarpedone: tandem pelluntur paullatim Achivi (519-710). His ita laborantibus ex Olympo opitulatum veniunt Iuno et Minerva (711-777): ac voce Iunonis denuo incenditur turba, Minervae autem monitu et ductu Diomedes ipsum Martem vulnerat (778-868), qui ex campo repente ad Olympum redit, ibique sanatur, sequentibus etiam deabus (864-909).

VI.

Troianorum acie in fugam inclinante Helenus vates Hectorem hortatur ut publicam obsecrationem Minervae in arce habendam indicat (1-101). Ergo is, celeriter restituto proelio, pergit in urbem: in eo proelio Diomedes et Glaucus, dux Lyciorum, ad certamen progressi, priusquam manus consererent, paterna inter se hospitia recordati, facta armorum permutatione, dextras iungunt (102-236). Hecuba et ceterae matronae, de Hectoris et procerum Troianorum consilio, peplum in aedem Minervae inferunt votaue pro salute patriae nuncupant (237-311.) Interim Hector domi desidentem Paridem obiurgando in aciem reducit (312-368): uxorem Andromachen, in aedibus suis frustra quaesitam, tandem urbe egrediens ad portam Scaeam una cum puero Astyanacte obviam habet atque ultimum alloquitur (369-502). Mox fratrem in via armatus consequitur Paris (503-529).

Ι Λ Ι Α Δ Ο Σ Α.

Λοιμός. Μῆνις.

Μῆνιν αἶδε, θεὰ, Πηληϊάδεω Ἀχιλῆος,
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
 οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή — 5
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
 νούσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
 οὐνεκα τὸν Χρῦσῃν ἡτίμησ' ἀρητῆρα
 Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε Δύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

“Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.
 παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι, 20

ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἄγλαα δέχθαι ἅποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·

“Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτὶς ἰόντα,

μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν

30 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν.

ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ᾧς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ.

βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,

35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος
Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ.

“Κλυθί μεν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας

Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,

Σμινθεύ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

40 ἢ εἰ δὴ ποτέ τοι κατὰ πλόνα μηρί' ἔκηα

ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ᾧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,

βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,

45 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.

ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,

αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ ἐοικώς.

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·

δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

50 οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις

βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θάμειαι.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχχeto κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὁῶ
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
 ὃς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὃγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
 αἶ κέν πως ἀρνῶν κυΐσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμῦναι.”

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσσον
 ἥ μὲν μοι πρόφρων ἔπεις καὶ χερσὶν ἀρήξειν.
 ἥ γὰρ ὁτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρη· 80
 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

85 “Θαρσήσας μάλα εἰπέ θεοπρόπιον ὃ τι οἶσθα.
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾗτε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐπόλσει

90 συμπάντων Δαναῶν, οὐδ’ ἦν Ἀγαμέμνονα εἶπης,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσθησε καὶ ἦδα μάντις ἀμύμων
“οὔτ’ ἄρ’ ὄγ’ εὐχολῆς ἐπιμέμφεται οὔθ’ ἐκατόμβης,
ἀλλ’ ἔνεκ’ ἀρητήρος, δν ἡτίμησ’ Ἀγαμέμνων

95 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα·
τοῦνεκ’ ἄρ’ ἄλγέ’ ἔδωκεν ἐκηβόλος ἡδ’ ἔτι δώσει.
οὐδ’ ὄγε πρὶν Δαναοῖσιν ἀεικέα λουγὸν ἀπώσει,
πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ’ ἱερὴν ἐκατόμβην

100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν.”

Ἦτοι ὄγ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δ’ ἀνέστη
ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ’, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.

105 Κάλχαντα πρῶτιστα κάκ’ ὀσσόμενος προσέειπεν·

“Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπας.
αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτ’ ἐτέλεστας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις

110 ὥς δὴ τοῦδ’ ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
οὔνεκ’ ἐγὼ κούρης Χρυσηΐδος ἀγλά’ ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺν βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,

115 οὐ δέμας οὐδὲ φυὴν, οὔτ’ ἄρ’ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πύλιν, εἰ τόγ’ ἄμεινον·

βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.

λεύσσετε γὰρ τότε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
"Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἔξ ἐπράθομεν, τὰ δέδασται, 125
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130

"μὴ δ' οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἐλὼν· ὃ δέ κεν κεχολώσεται ὃν κεν ἵκωμαι.
ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
θεύομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρῃον
βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσσεὺς, 145
ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ρέεζας."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς

- “ ὦμοι, ἀναιδείην ἐπιειμένε, κερδαλεοφρον,
 150 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ’ ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πώποτ’ ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,
 155 οὐδέ ποτ’ ἐν Φθίῃ ἐριβώλακι βωτιανεῖρῃ
 καρπὸν ἐδηλήσαντ’, ἐπειὴ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιόεντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ’ ἀναιδὲς, ἅμ’ ἐσπόμεθ’, ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 160 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ’ ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ’ ἐμόγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ’ εὐναιόμενον πτολίεθρον·
 165 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ’· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὀλίγον τε φίλον τε
 ἔρχομ’ ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ’ εἴμι Φθίηνδ’, ἐπειὴ πολὺ φέρτερόν ἐστιν
 170 οἴκαδ’ ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ’ οἶω
 ἐνθάδ’ ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν.”

- Τὸν δ’ ἡμείβετ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 “ φεῦγε μάλ’, εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ’ ἐγωγε
 λίσσομαι εἵνεκ’ ἐμεῖο μένειν· παρ’ ἔμοιγε καὶ ἄλλοι
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ’ ἔδωκεν.
 οἴκαδ’ ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 180 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω,

οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' εὖ εἰδῆς
 ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δέ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.”

“Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἧ ὅγε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 ἥε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 οἷφ' φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.

δάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάινεθαι.
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὅτω·
 ἥς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

καί ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

215 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

“ χρὴ μὲν σφωττερόν γε, θεὰ, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.”

Ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν,
220 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν
μύθῳ Ἀθηναίης· ἥ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

225 “ Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ ῥωρηχθῆναι
οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἦ πολὺν λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
230 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ.

δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.

ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους

235 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οὔτε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·

240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἔξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ
χραιομεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνουιο
θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις

χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητὴς,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
ἐφθίαθ', οἳ οἳ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσει—
ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει.

ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255

ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἅμφω δὲ νεωτέρω ἐστὸν ἐμείο.

ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἥπερ ὑμῖν 260

ἀνδράσιν ὠμίλησα, καὶ οὔποτε μ' οὔγ' ἀθέριζον.

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

οἶον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,

Καινέα τ' Εἰξάδιόν τε καὶ ἀντίθεον Πολύφημον

[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]. 265

κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·

κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,

φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.

καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,

τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις

τῶν οἷ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.

καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.

ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.

μήτε σὺ τόνδ'· ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275

- ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν ·
 μήτε σὺν Πηλεΐδῃ, Δέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.
- 280 εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
- 285 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶτω.
- 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες,
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυνθῆσασθαι;"
- Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς
 "ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπεῖξομαι, ὅττι κεν εἴπῃς·
- 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
 [σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἶτω].
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μὲν ἀφέλεσθέ γε δόντες·
- 300 τῶν δ' ἄλλων ἅ μοί ἐστι δοῆ παρὰ νηῖ μελαίνῃ,
 τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὲν, πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί."
- "Ὡς τῷ γ' ἀντιβίοισι μαχηταμένῳ ἐπέεσσιν
 305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕστας
 ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον
 εἰσευ ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς. 310

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.

ᾧ οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-
 μένων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλλῆϊ,
 ἀλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

“Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ᾧ εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε

“Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἄσσον ἵτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, Διογενὲς Πατρόκλει, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων

- προς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἶποτε δ' αὖτε
 χρεῖν ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὄγ' ὀλοιῇσι φρεσὶ θυί,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σοοὶ μαχέοντο Ἀχαιοί."
- 345 Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν. αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,
 350 θυὶν ἔφ' ἄλως πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 "Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὀφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 355 ἦ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
 Ὡς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλως παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλως ἡὐτ' ὀμίχλῃ,
 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἔκετο πένθος
 ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἶδομεν ἄμφω."
 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς
 365 "οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ' ἀγορεύω ;
 ῥ'χόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
 ἦλθέ θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερεΐσι ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι Δ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα ·
 ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο · τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος · οἱ δὲ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ᾤχετο κῆλα θεοῖο
 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι ·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι · 390
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχέο παιδὸς ἐήος ·
 ἐλθοῦς Ὀὔλυμπόνδε Δία λίσαι, εἴποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ. 395
 πολλὰκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέϊ Κρονίῳ
 οἷῃ ἐν ἀθανάτοισιν ἀεικέα λουγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἠθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσας δεσμῶν,

ὦχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων—
 405 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδεϊ γαίων·
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβέ γούνων,
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 “ ὦμοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 415 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι, ἐπεὶ νύ τοι αἷσα μίνυνθά περ, οὔτι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῃ
 420 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἳ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Ἀἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 425 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὔλυμπόνδε,
 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἴω.”

“Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς,
 430 τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε ἀγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νητὶ μελαίνῃ,

ιστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. 435

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·

ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων

παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ δ' ἱερὴν ἐκατόμβην

ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκεν.” 445

ὦς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων

παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην

ἐξεῖς ἔστησαν ἐϋδμητον περὶ βωμὸν,

χερνίσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών 450

“Κλυθὶ μεν, ἀργυρότοξ', ὃς Κρῦσιν ἀμφιβέβηκας

Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις·

ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

τίμησας μὲν ἐμὲ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455

ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὦς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,

αὐένυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,

- 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
- 470 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν ἀεὶδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
- 475 Ἥμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὐρον ἔει ἐκάεργος Ἀπόλλων·
- 480 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν·
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στεῖρῃ πορφύρεον μεγάλ' ἔαχε νηὸς ἰούσης·
 ἢ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἔκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
- 485 νῆα μὲν οὐγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
- Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
- 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
- Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡὼς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
- 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφε-
 τμέων

παιδὸς ἐοῦ, ἀλλ' ἤγ' ἀνεδύσετο κῦμα θαλάσσης,
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 καί ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
 σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα

“ Ζεῦ πάτερ, εἶποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἣ ἔπει ἣ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι υἱὸν, ὃς ὠκυμωρότατος ἄλλων 505
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ' ἐπὶ Τρῶεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν, ὁφέλλωσίν τέ ἐ τιμῇ.” 510.

Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,
 ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἵρετο δεύτερον αὐτῆς

“ Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἣ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὖ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “ ἦ δὴ λόγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 ἣ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρῶεσσι ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή σε νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.”

Ἦ καὶ κυανέησιν ἐπ' ὄφρ' ὤσι νεῦσε Κρονίων
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 530 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Τῶγ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

535 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἡρῇ
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσαστο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομόλοισι Δία Κρονίωνα προσηύδα

540 “Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσαστο
 βουλὰς;

αἰεὶ τοι φίλον ἔστιν, ἐμεῦ ἀπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε
 54 “Ἡρῇ, μὴ δὴ πάντας ἐμὸν ἐπιέλπεο μύθους
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
 οὔτε θεῶν πρότερος τόνγ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 550 μὴ τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἡρῇ
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λίην σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἅσ' ἐθέλησθα.
 555 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μὴ σε παρεῖπη
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἡερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὅτω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα

τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

“ δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·

πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.

εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθον, 565

μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἔν' Ολύμπῳ

ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ᾧς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,

καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·

ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες. 570

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,

μητρὶ φίλῃ ἐπήρα φέρων, λευκωλένῳ Ἥρῃ·

“ Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται οὐδ' ἔτ' ἀνεκτὰ,

εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὧδε,

ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575

ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,

πατρὶ φίλῳ ἐπήρα φέρειν Διὶ, ὅφρα μὴ αὐτε

νεικεῖσιν πατὴρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.

εἵπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς 580

ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

αὐτίκ' ἔπειθ' Ἰλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.”

ᾧς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον

μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν 585

“ Τέτλαθι, μήτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,

μή σε, φίλῃν περ εἴουσιν, ἐν ὀφθαλμοῖσιν ἰδῶμαι

δεινομένην, τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,

χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἥδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590

- ῥίψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θρονοῦ.
 πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἡλίῳ καταδύντι
 κάππεσον ἐν Δήμῳ: ὀλίγος δ' ἔτι θυμὸς ἐνὶ
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
 595 Ὡς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη,
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνὼρτο γέλως μακάρεσσι θεοῖσιν,
 600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
 Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔσσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ αἶειδον ἀμειβόμεναι ὀπὶ καλῇ.
 605 Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡλίου,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυῖαι
 Ἥφαιστος ποίησεν ἰδυίῃσι πρᾶπίδεσσιν.
 Ζεὺς δὲ πρὸς δὴν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι.
 ἔνθα καθεῖδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

 ΙΔΙΑΔΟΣ Β.

*Ονειρος. Βοιωτία.

ἡ κατάλογος τῶν νεῶν.

*Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,

ἀλλ' ὄγε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα
τιμῆσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω. 10
θωρήξαι ἔ κέλευε κερηκομόωντας Ἀχαιοὺς
πανσυδῆ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
'Ἡρη λισσομένη, Τρώεσσι δὲ κῆδ' ἐφήπται.” 15

ᾧ φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῆς υἱὲ ἰοικῶς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
τῷ μιν εἰσιάμενος προσεφώνεε θεῖος Ὀνειρος

“ Εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ;
οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα,
ὃ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἦδ' ἐλεαίρει.
θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς
πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
'Ἡρη λισσομένη, Τρώεσσι δὲ κῆδ' ἐφήπται
ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθῃ
αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήγῃ.”

- 35 ὧς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ρ' οὐ τελέεσθαι ἔμελλον.
φή γάρ ὄγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
νήπιος, οὐδὲ τὰ ἤδη ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυτ' ὀμφή.
ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
45 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον.
εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθίτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

- Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

- Βουλὴν δὲ πρῶτον μεγαθύμων ἵξε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλοιογενέος βασιλῆος·
55 τοὺς ὄγε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν
“Κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφ
εἶδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐφίκει.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
60 ‘εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·
οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
ὃ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν·
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἡδ' ἐλεαίρει.
65 θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυνάγνιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.' ὥς ὁ μὲν εἰπὼν 70
 ὄχρετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν δς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.”

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἧῦτε ἔθνεα εἰσι μελίσσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βότρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλῃς πεποτήγαι, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδήκει
 ὀτρύνουσι ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα· 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
 σχολιάτ' ἀκούσειαν δὲ διοτρεφέων βασιλῆων.

- σπουδῇ δ' ἔζετο λαὸς, ἐρήτυθεν δὲ καθ' ἔδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοψι πληξίππῳ,
 105 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' ἔρεισάμενος ἔπε' Ἀργείοισι μετηΐδα
 110 “ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδθησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
 115 δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἔσσομένοισι πυθέσθαι,
 120 μὰ ψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἥδ' ἐμάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὕτω τι πέφανται.
 εἵπερ γὰρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 125 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοῖατο οἶνοχόοιο.
 τόσπον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν
 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι

πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἕασιν,
οἷ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἴλιου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλνυνται. 135
αἱ δέ που ἡμέτεραι τ' ἄλοχοι καὶ νήπια τέκνα
εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν. 140
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ᾧς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῖνεν
παῖσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορῇ φῆ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
ῶρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέουσιν,
ὥς τῶν πᾶσ' ἀγορῇ κινήθη. τοὶ δ' ἀλαλητῶ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούνη 150
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἄπτεσθαι νηῶν ἢ δ' ἐλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
οἴκαδε ἰεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
εἰ μὴ Ἀθηναίην Ἥρην πρὸς μῦθον ἔειπεν

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη,
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
καδ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.

- ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 165 μῆδ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.”
 Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 170 ἑσταότ'· οὐδ' ὄγε νηὸς εὖσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη
 “Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 175 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖνν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδέ τ' ἐρώει,
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μῆδ' ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.”
 Ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θείειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπῆδει.
 185 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν
 δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 “Οντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 190 “Δαιμόνι', οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἵδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράεται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.

μή τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν. 195

θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·

τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς."

"Οὐ δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ

"Δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200

οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,

οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.

οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,

εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205

[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

"Ὡς ὅγε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε
αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων

ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης

αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

"Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·

Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,

ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,

μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,

ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ

κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερβεν

φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἠδ' Ὀδυσῇ. 220

τῷ γὰρ νεικεῖσκε· τότε αὐτ' Ἀγαμέμνονι δίφ

ὀξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοὶ

ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ

"Ἀτρεΐδη, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225

πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

- εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
- 230 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.
- 235 ὦ πέπονες, κάκ' ἐλέγχέ', Ἀχαιῖδες, οὐκέτ' Ἀχαιοὶ,
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἢ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
- 240 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”
- Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
- 245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορευτῆς,
 ἴσχεο, μηδ' ἔθειλ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
- 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις,
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν υἱῆς Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 255 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κυχήσομαι ὥς νύ περ ὦδε,

μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν.”

Ἦς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλῆξεν· ὁ δ' ἰδυνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεῖον· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασσαν, 270
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον

“Ἦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικεῖεν βασιλῆας ὀνειδείοις ἐπέεσσιν.”

Ἦς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 ἔσση σκήπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίαιτο βουλήν—
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“Ἄτρεϊδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἦ παῖδες νεαρὸι χῆραί τε γυναικες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

- ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάᾳ σὺν νηϊ πολυζύγῳ, ὄνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 295 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 300 ἢ ἑτεὸν Κάλχας μαντεύεται, ἥ καὶ οὐκί.
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμφῳ καὶ Τρωσὶ φέρουσαι·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουινὸς,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 310 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 ὄξω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 320 ἡμεῖς δ' ἐσταότες θουμάζομεν οἶον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας.
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν

'τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί ;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀψιτέλεστον, οὐο κλέος οὔποτ' ὀλεῖται. 325
 ὥς οὔτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα ·
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.
 κεῖνος τὼς ἀγόρευε · τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος Δείοιο. 335

τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότης Νέστωρ

"ὦ πόπαι, ἣ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὔτι μέλει πολεμῆϊα ἔργα.
 πῇ δὴ συνθεσθαί τε καὶ ὄρκια βήσεται ἡμῖν ;
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν, 340

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν ·
 αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλὴν
 ἄρχεῦ Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλευώσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοςδ' ἵεναι, πρὶν καὶ Διὸς αἰγίοχοιο

γινώμεναι εἴτε ψεύδος ὑπόσχεσις, ἥ καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπευγέσθω οἰκόνδε νέεσθαι,

- 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἀπτέσθω ἥς νηὸς ἐϋσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
360 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ.
οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω.
κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
365 γνώσῃ ἔπειθ' ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν
ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”
- Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
370 “ ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱᾶς Ἀχαιῶν.
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλλγε ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχυσάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἀρηϊ.
οὐ γὰρ πανσῶλῃ γε μετέσσεται, οὐδ' ἡβαιὸν,

εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' αἰεὶ χεῖρα καμείνεται ·
 ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.”

“Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πλοῖνα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστήας Παναχαιῶν,
 Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων

“Ζεῦ κύδιστε, μέγιστε, κελαINEΦΕΣ, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δητῶιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 πρηγέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.”

- ὧς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραλαίνε Κρονίων,
 420 ἀλλ' ὄγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 425 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ.
 " Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 435 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὅξυν Ἄρῃα."
 ὧς ἔφατ', οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 445 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγιδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε ·
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.
 450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν

ὀτρύνουσ' ἵεναι· ἐν δὲ σθένος ὤρσεν ἐκάστω
 καρδίῃ ἄλληκτον πολεμίζειν ἥδ' ἐμάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγῇ,
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἰγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίφ' ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθιζόντων, σμαραγεὶ δέ τε λειμῶν,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίφ' ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἀρεὶ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,

ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—

- 485 ὑμεῖς γὰρ θεαί ἐστε, πάρεστε τε, ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἴην,
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Διῆτος ἦρχον

- 495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
 οἳ θ' Ἑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
 Σχοϊνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησὸν,
 οἳ τ' ἀμφ' Ἀρμὶ ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 500 οἳ τ' Ἐλεῶν εἶχον ἡδ' Ἑλλην καὶ Πετεῶνα,
 Ὠκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,
 οἳ τε Πλάταιαν ἔχον ἡδ' οἳ Γλίσαντ' ἐνέμοντο,
 505 οἳ θ' Ἑποθήβας εἶχον, εὐκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερὸν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νισάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 510 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

* * * * *

- 760 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,

αὐτῶν ἦδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον ἔτσας ·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἅμφω θηλείας, φόβον Ἄρης φορεούσας.

765

ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
ὃφρ' Ἀχιλεὺς μῆνιεν · ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα.

770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ · λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
τόξοισιν θ' · ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἔστασαν · ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
ἐν κλισίῃς. οἳ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

775

Οἳ δ' ἄρ' ἴσαν ὥσει τε πυρὶ χθὼν πᾶσα νέμοιτο ·
γαῖα δ' ὑπεστεναχίζε Διὶ ὥς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνὰς ·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων · μάλα δ' ὤκα διέπρησσον πεδίοιο.

785

Τρῶσιν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ ·
οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις ·
εἷσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθὼς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήτῳ γέροντος,

790

- δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 795 τῷ μιν εἰσαμένη μετέφη πόδας ὠκέα Ἴρις
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ’ οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 800 λήην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
 τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 “ὦς ἔφαθ’, Ἐκτωρ δ’ οὔτι θεᾶς ἔπος ἡγνοίησεν,
 αἶψα δ’ ἔλυσ’ ἀγορήν· ἐπὶ τεύχεα δ’ ἔσσεύοντο.
 πᾶσαι δ’ ὠὔγνυντο πύλαι, ἐκ δ’ ἔσσυτο λαὸς,
 810 πεζοὶ θ’ ἵππηές τε· πολὺς δ’ ὀρυμαγδὸς ὀρώρει.
 “Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
 τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 815 ἔνθα τότε Τρῶές τε διέκριθεν ἡδ’ ἐπίκουροι.
 * * * * *

 ΙΛΙΑΔΟΣ Γ.

“Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου
 καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ’ ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ’ ἐνοπῇ τ’ ἴσαν, ὄρνιθες ὥς,

ἥϋτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρὸ,
 αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαλοῖσι φόνον καὶ κῆρα φέρουσai·
 ἡέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν συγῇ μένεα πνεύοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὗτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
 τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κούισαλος ὤρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος Θεοειδῆς,
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δῶα κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβάντα,
 ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινᾶων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον Θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος Θεοειδῆς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,

- 35 ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,
 ὥς αὐτίς καθ' ὁμίλον ἔδυν Τρώων ἀγερῶχων
 δεισας Ἀτρείος υἱὸν Ἀλέξανδρος Θεοειδής.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς, ἡπεροπευτὰ,
 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
 καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλώωσι καρηκομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὐειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 50 πατρί τε σῶ μέγα πῆμα πόλῃτ' τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μένειας ἀρηϊφίλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χαλίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
 55 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μυγείης.
 ἀλλὰ μάλα Τρῶες δευδμήμονες· ἦ τέ κεν ἤδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος Θεοειδής
 “ Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής,
 ὅστ' εἰσὶν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νηῖον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοι ἐνὶ στήθεσσι νῆος ἀτάρβητος νόος ἐστίν.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
 65 αὐτοὶ ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ἔσσα κεν αὐτοὶ δώσω, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.

νῦν αὐτ' εἴ μ' ἐθέλεις πολεμίζειν ἢ δὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70

ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναιοῖτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλληγύναικα." 75

ᾧς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοὶ,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80

αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 "Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαῖολος Ἐκτωρ."

ᾧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεώ τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85

"Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90

οἶους ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος

"Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη

- Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκὸν, ἐτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 105 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη
 αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
 Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 ἐλπόμενοι παύσεσθαι οὔζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ,
 τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
 Ἐκτωρ δὲ προτὶ ἄστρῳ δὺν κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἵεναι, ἡδ' ἄρν' ἐκέλευεν
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθῃσ' Ἀγαμέμνονι δίῳ.
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαιναν,
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρης παλαμάνων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις
 130 " Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαϊόμενοι πολέμοιο,
οἳ δὴ νῦν ἕαται συγῇ — πόλεμος δὲ πέπανται —
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις."

Ὡς εἰπούσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν
ὠρμαῖ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη, Πιτθῆς θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρης,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γῆραί δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
ἐσθλοὶ, τεττίγεσσιν ἐοικότες, οἷτε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἳ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 155

“Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ εὐδῶς, ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσιν ἵπ' ὀπίσσω πῆμα λίποιτο.” 160

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ
“δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἕξεν ἐμεῖο,

- ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε —
 οὔτι μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 165 οἷ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν —
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.
 ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
 170 οὐδ' οὔτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν.”
 Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρὲ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 υἱέϊ σφ' ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα
 175 παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
 ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτῃκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἵποτ' ἔην γε.”
 Ὡς φάτο, τὸν δ' ὁ γέρον ἡγάσσατο φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 185 ἐνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥα τότε ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.”
 Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός
 “εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.

τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτῖλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἄρνεϊῷ μιν ἔγωγε ἔτσκω πηγεσιμᾶλλω,
ὅστ' ὅτων μέγα πῶϋ διέρχεται ἀργεννῶων.”

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
“οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.”

Τῇν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦϋδα·
“ὦ γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἦδη γὰρ καὶ δευρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυτὴν ἐδάην καὶ μήδεα πυκνά.

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρά μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
οὐδ' ἀφαμαρτοεπῆς, ἥ καὶ γένει ὕστερος ἦεν.

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκειν, ἀἶδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὖτως·
ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος
“τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡϋς τε μέγας τε,

ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;”

- Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν
 “οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξεινίσσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 235 οὓς κεν εὔ γοιὴν καὶ τ' οὔνομα μῦθησάιμην·
 δοιῷ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Καστορά θ' ἵππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτῳ, τῷ μοι μὲν γείνατο μήτηρ.
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 240 ἢ δεύρῳ μὲν ἔποντο νέεσσι ἐνὶ ποντοπόροισιν,
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν.”
 Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φιλητὴν ἐν πατρίδι γαίῃ.
 245 Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστὰ,
 ἄρνε δῶμα καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν
 250 “Ὅρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάρητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται· ἀμφὶ γυναικί·
 255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
 ναλοῖμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”

ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο, 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τὼ δέ δια Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δέ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών 275

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύνιστε μέγιστε,
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280

εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν,

ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290

αὐθι μένων, εἵως κε τέλος πολέμοιο κιχέω.”

Ἦ καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.

295 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ἔκχεον, ἡδ' εὖχοντο θεοῖς αἰετιγενέτησιν·

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε

“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,

300 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖν.”

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν

“Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·

305 ἦτοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν
ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

310 Ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς

315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκῆρεϊ πᾶλλον ἐλόντες,
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε

320 “Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἶσω,

ἡμῖν δ' αὖ φιλότῃ καὶ ὄρκια πιστὰ γενέσθαι.”

“Ὡς ἄρ' ἔφαν, πάλλυν δὲ μέγας κορυθαίολος Ἑκτωρ
ἀψ' ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστω
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

αὐτὰρ ὃγ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο. 330

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφι ἀρήρει.
ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.

καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σεῖοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,

οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπὶδ' ἐνὶ κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῷ

Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότῃ παράσχη.”

- 355 Ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔισην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
- 360 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν
- 365 “Ζεῦ πάτερ, οὔτις σείο θεῶν ὀλωότερος ἄλλος·
ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
ἦτχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”
- Ἦ, καὶ ἀπαΐξας κόρυθος λάβεν ἵπποδασείης,
- 370 ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοὺς·
ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δειρὴν,
ὃς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κύδος,
εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
- 375 ἦ οἱ ῥῆξεν ἰμάντα βοὸς ἱφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
- 380 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεία μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
καδ' δ' εἰς ἐν θαλάμῳ εὐώδει κηώεντι.
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλλis ἦσαν.
- 385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,

εἰροκόμφ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
ἥσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκειν·
τῇ μιν ἐεῖσαμένη προσεφώνεε δι' Ἀφροδίτῃ

“ Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
κεῖνος ὃγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλετ' τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”

“Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινεν· 395
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά τ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
δάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

“ Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ; 400
ἡ πῆ με προτέρω πολλῶν εὐναιομενάων

ἄξεις ἡ Φρυγίης, ἡ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμέ οἴκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405

ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀτίζυε καὶ ἐφύλασσε,
εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἡ ὄγε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἴῃ — 410
κείνου πορσυνέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχρ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ
“ μή μ' ἔρεθε, σχετλίη, μή χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθῆρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.”

“Ὡς ἔφατ', ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,

βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ,
 420 συγῇ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.

Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῦθον

“ Ἥλυθες ἐκ πολέμου· ὡς ὠφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 430 ἦ μὲν δὴ πρὶν γ' εὖχέ' ἀρηϊφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαὐτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 435 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 440 κείνον δ' αὐτὶς ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γὰρ πώποτέ μ' ὠδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”

Ἥ ῥα καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθον λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
 450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.

ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 “Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦντιν' ἔοικεν,
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460
 ὧς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΙΔΙΑΔΟΣ Δ.

Ὀρκίων σύγχυσις. Ἀγαμέμνονος
 ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόις δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην 5
 κερτομίῳς ἐπέεσσι, παραβλήδην ἀγορεύων
 “Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρην τ' Ἀργεῖν καὶ Ἀλαλκομενῆς Ἀθήνη.
 ἀλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορώσασαι
 τέρπεσθον· τῷ δ' αὐτὲ φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάσσειν οὔνομενον θανέεσθαι.

- ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 15 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
 ὄρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πῶς τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖν Ἑλένην Μενέλαος ἄγοιτο."
 20 "Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἡρῇ·
 πλησθαί αὖγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦτοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει·
 "Ἡρῇ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα
 25 "Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 πῶς ἐθέλεις ἄλιον δεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ δ' ὃν ἰδρῶσα μόγη, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειροῦσιν, Πριάμφω κακὰ τοιοῦτο παίσιν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
 30 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 "δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις
 Ἴλιου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 35 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ
 αἰὲν γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,
 τάνων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐϋμμελῶ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τάνων οὗτοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἶπερ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι,
 οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν ὄθεν σοὶ,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦτοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφρονται θεοὶ ἄλλοι
 ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν,
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ᾧ εἶπεν, οὐδ' ἀπλήθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτὶκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

“Αἰψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ᾧ εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
 ἥ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,

- λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·
 τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορώοντας
 80 Τρώας δ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον
 “Ἡ ῥ' αὐτὶς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”
 85 Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 90 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ῥοάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα
 “Ἡ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰδν,
 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κύδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρεΐος υἱὸν
 σῷ βέλει δημηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 100 ἀλλ' ἄγ' ὅττευσον Μενελάου κυδαλίμοιο,
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.”
 Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην·
 105 αὐτὶκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυγχέσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὑπτιος ἔμπεσε πέτρῃ.

τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξαιαν Ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρεὺς υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστον,
 εὖχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελελης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιὸς, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
 ὀξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἥ τοι πρόσθε στᾶσα βέλος ἔχεπενुकὲς ἄμυνεν.
 ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροῶς, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήρος ὀχῆης
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστος·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροῶς, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροῶ φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνή φοίνικι μίηνη
 Μηονίς ἤε Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
 145 ἀμφοτέρων, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 εὐφυνέες κηῖμαί τ' ἡδὲ σφυρὰ κάλ' ὑπένερθεν.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
 150 ῥίγησεν δὲ καὶ αὐτὸς ἀρητίφιλος Μενέλαος.
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπέστενάχοντο δ' ἑταῖροι·

155 “Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

160 εἵπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
 ἔκ τε καὶ ὄψ' ἐτελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ

165 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 170 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο.
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

καδ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώσκων Μενέλαου κυδαλίμοιο
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 σὺν κεινήσιν νηυσὶ, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρέϊα χθῶν."

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὀξὺ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναῖολος ἡδ' ὑπένερθεν
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἡγήτηρ ἐπιμάσσεται ἡδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαιναίων ὀδυνάων."

Ἦ καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κύλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἡγήτηρος,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 195
 ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."

Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθῃσεν ἀκούσας,
 βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα

"Ὅρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,

- 205 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οὔστεύσας ἔβαλεν, τόξων εὖ εἰδὼς,
 Τρώων ἢ Δυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 “Ὡς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
 βὰν δ’ ἰέναι καθ’ ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
- 210 ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὀθι ξανθὸς Μενέλαος
 βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγηγέραθ’ ὅσσοι ἄριστοι
 κυκλός’, ὃ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οὔστον·
 τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
- 215 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ’ ὑπένερθεν
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ’ ἔμπεσε πικρὸς οὔστος,
 αἶμ’ ἐκμυξήσας ἐπ’ ἄρ’ ἥπια φάρμακα εἰδὼς
 πᾶσσε, τὰ οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
- 220 “Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
 τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ’ αὖτις κατὰ τεύχε’ ἔδυν, μνήσαντο δὲ χάρμης.
 “Ἐνθ’ οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτώσσοντ’, οὐδ’ οὐκ ἐθέλοντα μάχεσθαι,
- 225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν Δεράπων ἀπάνευθ’ ἔχε φυσιόωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
 τῷ μάλα πόλλ’ ἐπέτελλε παρισχήμεν, ὅππότε κέν μιν
- 230 γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·
 καὶ ῥ’ οὗς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν
 “Ἀργεῖοι, μήπω τι μεθίετε Δούριδος ἀλκῆς·
 235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ’ ἀρωγὸς,
 ἀλλ’ οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,

τῶν ἦτοι αὐτῶν τέρενα χροά γῦπες ἔδονται
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἔπην πτολίεθρον ἔλωμεν."

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν

" Ἀργεῖοι ἰόμωροι, ἐλεγχέςες, οὐ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥυτε νεβροί,
 αἵτ' ἐπεὶ οὖν ἔκαμον πολέους πεδίοιο θένουσαι,
 ἐστᾶς, οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.

ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ Διὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων ;"

ᾠς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν· 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺτ' εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν

" Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμφῳ ἡδ' ἀλλοίφῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 εἵπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔστηχ', ὥσπερ ἐμοὶ, πῖεῖν, ὅτε θυμὸς ἀνώγοι.
 ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεται εἶναι."

Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα 265
 " Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιοὺς,

- ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 270 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
 ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."
 Ὡς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 275 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν εἰόντι μελάντερον ἤντε πίσσα
 φαίνεται ἰὼν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ρίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 280 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζῶν
 δῆϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κυάναι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
 285 "Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 σφῶϊ μὲν — οὐ γὰρ ἔοικ' ὀτρυνέμεν — οὔτι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 290 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἔνθ' ὅγε Νέστορ' ἔτετμέ, λιγὺν Πυλίων ἀγορητὴν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
 Αἴμονά τε κρείοντα Βιάντά τε, ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμην πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσειν,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.

ἵππεῦσιν μὲν πρώτ' ἐπετέλλετο · τοὺς γὰρ ἀνώγει
σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ ·

“Μηδὲ τις ἵπποσύνη τε καὶ ἡγορέηφι πεποιθὼς
οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω · ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.
ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

“Ὡς ὁ γέρον ᾧτρυνε πάλαι πολέμων εὖ εἰδώς. 310
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·

“ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
ἀλλὰ σε γῆρας τείρει ὁμοῖον · ὥς ὄφελεν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
“Ἀτρεΐδη, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν · 320
εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάξει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι · τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵπερ ἐμείω
ὀπλότεροι γεγάασι πεποιθασίν τε βίηφιν.” 325

“Ὡς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
εὐρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἔσταότ' · ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς ·
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
ἔστασαν · οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φύλαγες

- Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 335 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νεικεσφεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
 “ὦ νιὲ Πετεῶο, διοτρεφέος βασιλῆος,
 καὶ σὺ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,
 340 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους;
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι.
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοῖ.
 345 ἔνθα φίλ’ ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα
 οἴνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·
 νῦν δὲ φίλως χ’ ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.”
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολὺμήτης Ὀδυσ-
 σεύς
 350 “Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὁππότ’ Ἀχαιοὶ
 Τρωσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὅξυν Ἄρηα,
 ὄψεαι, ἣν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ’ ἀνεμῶλια βάζεις.”
 Τὸν δ’ ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γινῶ χωομένοιο· πάλιν δ’ ὅγε λάξετο μῦθον
 “Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
 360 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅτ’ ἐγὼ περ.
 ἀλλ’ ἴθι — ταῦτα δ’ ὅπισθεν ἀρεσσόμεθ’ — εἴ τι κακὸν
 νῦν

εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

“Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.

εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365

ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κόλλητοῖσιν·

πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανήϊος υἱός.

καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370

τί πτώσσεις, τί δ’ ὀπιπτεύεις πολέμοιο γεφύρας ;

οὐ μὲν Τυδεῖ γ’ ὦδε φίλον πτωσκαζέμεν ἦεν,

ἀλλὰ πολὺν πρὸ φίλον ἐτάρων δητοῖσι μάχεσθαι,

ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε

ἦντησ’ οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. 375

ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

ξεῖνος ἄμ’ ἀντιθέφ Πολυνεϊκεῖ, λαὸν ἀγείρων.

οἳ ῥα τότ’ ἐστρατόωνθ’ ἱερὰ πρὸς τείχεα Θήβης·

καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.

οἱ δ’ ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380

ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.

οἱ δ’ ἐπεὶ οὖν ὥχοντ’ ἠδὲ πρὸ ὁδοῦ ἐγένοντο,

Ἄσωπὸν δ’ ἵκοντο βαθύσχοινον λεχεποῖην,

ἐνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.

αὐτὰρ ὁ βῆ, πολέας δὲ κιχῆσατο Καδμείωνας 385

δαινυμένους κατὰ δῶμα βίης Ἑτεοκληΐης.

ἐνθ’ οὐδὲ, ξεῖνός περ ἐὼν, ἱππηλάτα Τυδεὺς

τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,

ἀλλ’ ὄγ’ ἀεθλεύειν προκαλίζετο, πάντα δ’ ἐνῖκα

ῥῆϊδίως· τοίη οἱ ἐπὶ ρροθος ἦεν Ἀθήνη. 390

οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,

ἄψ’ ἄρ’ ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,

κούρους πεντήκοντα· δύω δ’ ἡγήτορες ἦσαν,

Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,

- 395 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν' ἓνα δ' οἶον ἔει οἰκόνδε νέεσθαι·
 Μαίου ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
- 400 γείνατο εἰο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.”
 ὣς φάτο, τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
 “ Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπείν.
- 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
- 410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-
 μῆδης
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·
- 415 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρώας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα Δούριδος ἀλκῆς.”
 Ἥ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
- 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος
 ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὣς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κύμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·
 πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
- 425 χέρσῳ ῥηγνύμενον μέγала βρέμει, ἀμφὶ δέ τ' ἄκρας

κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλως ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν — οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν — 430
 συγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥστ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν,
 ἄζηχες μεμακυῖαι, ἀκούουσαι ὅπα ἄρνων, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε,
 ἥτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσω
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρῶρει. 450
 ἔνθα δ' ἅμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἷματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κολίης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τέ."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν

- ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 465 ἔλκε δ' ὑπέκ βελέων, λεληθμένους ὄφρα τάχιστα
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 πλευρὰ, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λύσε δὲ γυῖα.
 470 ὥς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 "Εὐθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠΐθεον θαλερὸν, Σιμοείσιον, ὃν ποτε μήτηρ
 475 Ἰδθηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος
 γεινατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 480 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἰγειρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 485 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνὶ σιδήρῳ
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ

Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί. 490

τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεός ἐσθλὸν ἐταῖρον,
βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα.

ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη, 495
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,

στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ.

ἄμφι ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο

ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,

ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,

ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500

τόν ῥ' Ὀδυσσεὺς ἐτάριοι χολωσάμενος βάλε δουρὶ

κόρσην. ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν

αἰχμὴ χαλκείῃ. τὸν δὲ σκότος ὄσσε κάλυψεν.

δούπησεν δὲ πεσών, ἀράβησε δὲ τευχέ' ἐπ' αὐτῷ.

χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ. 505

Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,

ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων

Περγάμου ἐκ κατιδών, Τρώεσσι δὲ κέκλετ' αὔσας

“Ὀρυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἵκετε χάρμης

Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος, 510

χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἡὔκόμοιο,

μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμάλγέα πέσσει.”

ᾧ φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς

ᾠρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515

ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησεν.

χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι

κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,

Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520

ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς

ἄχρῃς ἀπηλοίησεν· ὁ δ' ὑπτίως ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 525 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι

χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.
 Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
 τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχει δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ, μέγαν περ εἶοντα καὶ ἴφθιμον καὶ ἀγανὸν,
 535 ὥσαν ὑπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς τῶγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἑπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

Ι Δ Ι Α Δ Ο Σ Ε .

Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἦν' ἔκδηλος μετὰ πᾶσιν

Ἄργελοῖσι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα 5
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·

τὼ μὲν ἀφ' ἵπποιν, ὁ δ' ἀπὸ χθονὸς ὥρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προτὶ δολιχόσκιον ἔγχος· 15

Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὥρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρὸς
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.

Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·

οὐδέ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς 25
 δῶκεν ἐταῖροισιν κατάγειν κοίλας ἐπὶ νῆας.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα 30

“ Ἄρες Ἄρες βροτολογέ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;”

- 35 Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἰδομενεὺς δ' ἄρα Φαίστον ἐνήρατο, Μήονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθει.
 45 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχχεϊ μακρῷ
 νύξ' ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἶμονα θήρης,
 50 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχχεϊ ὀξυόοντι,
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὖρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
 55 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ
 ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἑτάσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδη.
 65 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κατὰ δεξιὸν· ἡ δὲ διαπρὸ

ἀντικρὺν κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἄκωκή.
γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ, 70

Ἰσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
ἀντικρὺ δ' ἂν ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην·
Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85

ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικῶς
χειμάρρῳ, ὅστ' ὤκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
ὥς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἔοντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95
θύνοντ' ἅμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδείδῃ ἐπιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαῖσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,

- Δώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἷστος,
 100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἷματι Δώρηξ.
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱὸς
 “Ὀρυνσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχήσεσθαι κρατερόν βέλος, εἰ ἐτεόν με
 105 ὠρσεν ἄναξ, Διὸς υἱὸς, ἀπορνύμενον Λυκίηθεν.”
 “Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη, Καπανηΐον υἱόν
 “Ὀρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 110 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἷστόν.”
 “Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ στὰς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου·
 αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δῆ τὸτ' ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης
 115 “Κλυθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 εἵποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖφ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἐγχεὸς ἐλθεῖν,
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
 120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”
 “Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα
 “Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῳέεσσι μάχεσθαι·
 125 ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵππότης Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιννώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 130 μῆτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι

τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῷ.”

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
καὶ, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀτεσσιν
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται· 140
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.

Ἔνθ' ἔλεν Ἀστυνοοὺν καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πλήξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἥδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετῶχετο καὶ Πολύειδον,
υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱέ,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γῆραϊ λυγρῷ,
υἶδον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξάλυντο θυμὸν 155
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσται δὲ διὰ κτήσιν δατέοντο.

Ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο,
εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ
πόρτιος ἢ ἐβόδς, ξύλοχον κάτα βοσκομενάων,

ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·

165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.

170 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤυδα

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε ἢ ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο ἢ εὐχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
175 ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός

180 “ Αἰνεΐα, Τρώων βουλευφόρε χαλκοχιτώνων,
Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα ἐτίσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
εἰ δ' ὄγ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,

185 οὐχ ὄγ' ἀνενθε θεοῦ τάδε μαινεται, ἀλλὰ τις ἄγχι
ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἤδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὤμον
δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλιο·

190 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προιάψειν,
ἔμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοθήεις.
ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαλῆν·
ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δῖφροι
καλοὶ πρωτοπαγεῖς νεοτευχές· ἀμφὶ δὲ πέπλοι

πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι
 195 ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἥ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἵπποισιν μὲ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην—ἥ τ' ἂν πολὺ κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευόλατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 205 τόξοισιν πῖσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν
 ἀτρεκές αἴμ' ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 210 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν
 ἤγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσφύομαι ὀφθαλμοῖσιν
 πατρὶδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 215 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.”
 Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤρδα
 “μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 220 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβῆσσο, ὄφρα ἴδῃαι
 οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὐτε
 225 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία συγαλέοντα

δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὅφρα μάχωμαι
 ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἔμοι ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός

- 230 “ Αἰνεῖα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ·
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τῷ μὲν δείσαντε μαθήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 235 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σὺ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,

- 240 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.
 τοὺς δὲ ἶδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
 αἰψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα
 “ Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 245 ἢν ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδὼς,
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως
 250 θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

- “ μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 255 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἰ γ' οὖν ἕτερός γε φύγησιν.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βύλλεο σῆσιν·

αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτείνειν, σὺ δὲ τοῦσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἥνια τείνας·

260

Αἰνεῖαο δ' ἐπαῖξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῇ περ εὐρύσπα Ζεὺς
δῶχ' υἱὸς ποιωνὴν Γανυμήδεος, οὐνεκ' ἄριστοι
ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.

265

τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάβθρη Λαομέδοντος ὑποσχὼν Διήλεας ἵππους·

τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·

270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
τῷ δὲ δὺ' Αἰνεΐα δῶκεν, μῆστωρι φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους.
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός

275

“Καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδεΐος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἷστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκεῇ πταμένη θώρηκι πελάσθη.

280

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός

“Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας.”

285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
“ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' ὅτω
πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἀρηα, ταλαύρινον πολεμιστήν.”

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη

290

ῥίνα παρ' ὀφθαλμὸν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἶχμή δ' ἐξεσύθη παρὰ νείατον ἀνθερέωνα.

ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
295 αἰόλα, παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι
ὠκύποδες · τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκι πεποισθῶς,
300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔιστην,
τὸν κτάμεναι μεμαῶς ὅστις τοῦγ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροισιν,
οἷοι νῦν βροτοὶ εἰς · ὁ δὲ μιν ρέα πάλλε καὶ οἶος.

305 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν ·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε ·
ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃγ' ἦρως
ἔστη γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
310 γαίης · ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι ·
ἀμφὶ δ' ἐὼν φίλον υἱὸν ἐχεύατο πήχσε λευκῶ,
315 πρόσθε δέ οἱ πέπλοιο φαινοῦ πτύγμ' ἐκάλυψεν,
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἦ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο ·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
320 τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὅγε τοὺς μὲν εὐὸς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας.

Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃγ' ἦρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους 330
 ἐμμεμαῶς· ὁ δὲ Κύπριν ἐπ' ὤχετο νηλεῖ χαλκῷ,
 γιγνώσκων ὅτ' ἄναλκίς ἦν Δεός, οὐδὲ Δεῶν
 τῶν αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐνυό.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων, 335
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
 ἄκρην οὐτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ' Θέναρος. ῥέε δ' ἄμβροτον αἶμα Δεοῖο, 340
 ἰχώρ, οἶός περ τε ῥέει μακάρεσσι Δεοῖσιν·
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων 345
 κυανῇ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης
 “Εἵκε, Διὸς θυγάτερ, πολέμου καὶ δηϊοτήτος·
 ἡ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις ;
 εἰ δὲ σύγ' ἐς πόλεμον πωλήσεται, ἡ τέ σ' οὔτω 350
 ῥιγῇσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθηται.”
 “Ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδήνεμος ἔξαγ' ὄμιλου
 ἀχθομένην ὁδύνησι· μελαίνετο δὲ χροῶα καλόν.

- 355 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ Δούρον Ἄρηα
 ἤμενον· ἥρι δ' ἐγγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἦτεεν ἵππους
 “Φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
 360 ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν.
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτασεν ἀνὴρ,
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 365 πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴννεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 370 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,
 μητρὸς ἧς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 “Τίς νῦ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὥσει τι κακὸν ῥέζουσιν ἐνωπῇ ;”
 375 Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ
 “οὐτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
 380 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.”
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, διὰ θεῶν
 “τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 385 τλῇ μὲν Ἄρης, ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης,
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.

χαλκὴν δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνῇ, περικαλλῆς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἦρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Αἰδῆς ἐν τοῖσι πελώριος ὦκυν οἷστον, 395
 εὐτέ μιν ὠντὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστος
 ὦμφ ἐν στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱὸς,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν·
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μή τίς οἱ ἀμείνων σείο μάχεται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρῖδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415
 Ἦ ῥα καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιώωντο βαρεῖαι.
 αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἦρη

- κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 420 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη
 “Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὅττι κεν εἴπω ;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 τῶν τινὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων
 425 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.”
 Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην
 “Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆϊα ἔργα,
 ἀλλὰ σὺ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 430 ταῦτα δ' Ἀρηϊ δοῶ καὶ Ἀθήνῃ πάντα μελήσει.”
 Ὡς δὲ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὄγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔετο δ' αἰεὶ
 435 Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δὲ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
 440 “Φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὔποτε φῦλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”
 Ὡς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
 445 Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου δῆκεν Ἀπόλλων
 Περγὰ μιν εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
 ἦτοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.
 αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
 450 αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον,

ἀμφὶ δ' ἄρ' εἰδώλω Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισηϊά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων
 “Ἄρες Ἄρες βροτολουγέ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγὰμφ ἄκρῃ, 460
 Τρῶας δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθὼν,
 εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν·
 υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
 ἢ εἰσόκεν ἀμφὶ πύλης εὐποιοιτῆσι μάχωνται;
 κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἑκτορι δίφ,
 Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαο.
 ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον

“Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεςκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασυνγήτοισί τε σοῖσιν.
 τῶν νῦν οὐτιν' ἐγὼ ιδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·

ἡμεῖς δ' αὖ μαχόμεσθ', οὔπερ τ' ἐπίκουροι ἐνεῖμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,
 ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 καδὲ κτήματα πολλὰ, τάτ' ἔλδεται ὃς κ' ἐπιδευής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς

- ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
 οἶον κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 485 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοις κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
 490 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."
 Ὡς φάτο Σαρπηδὼν, δάκε δὲ φρένας Ἑκτορι
 μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε,
 495 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ' Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλω, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 505 ἄψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραλαῖνεν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 510 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 Αὐτὸς δ' Αἰνείαν μάλα πῖνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.

Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογιγὸς Ἔρις τ' ἄμοτον μεμανυῖα.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅστε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιόεντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·

“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὕσμινας. 530
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἀρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσιν 535
 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῖε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545

- δς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 550 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἄρνυμένῳ· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷῳ τώγε λέοντε δύω ὄρεος κορυφῇσιν
 555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμούς· ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῶ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξείῃ χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 560 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν.
 Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὥτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 565 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δὲ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόοντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
 Αἰνείας δ' οὐ μέινε, θοός περ ἐὼν πολεμιστῆς,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 575 αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
 Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἑσταότ' ἔγχεϊ νύξε, κατὰ κληΐδα τυχήσας·

Ἀντίλοχος δὲ Μύδωνα βάλλ', ἡνίοχον θεράποντα, 580
ἑσθλὸν Ἀτυμνιάδην — ὃ δ' ὑπέστρεφε μώνυχας ἵππους —
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.

Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
δηθὰ μάλ' ἐστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
ῥ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησιν.

τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννῶ,
ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,

Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθεν. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ 600

“ὦ φίλοι, οἶον δὴ θάυμάζομεν Ἐκτορα δῖον
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λουγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω 605
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

Ὦς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἷν ἐνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχιάλόν τε.

- 610 Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου υἱὸν, ὅς ῥ' ἐνὶ Παισφῷ
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἔ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
- 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
- 620 αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσας· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὥμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
- 625 οἳ ἔ, μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγανὸν,
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλείδην, ἧῦν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
- 630 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν
 “ Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἑόντι μάχης ἀδαήμονι φωτί;
- 635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἷόν τινά φασι βῆναι Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμονον θυμολέοντα·
- 640 ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν

Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὁτομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίας, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαι περήσειν."

Τὸν δ' αὖ Σαρπηδὼν, Λυκίῳ ἀγὸς, ἀντίον ἤδα
 "Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ."

Ὡς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἶχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινή·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχρῃ μακρῷ 660
 βεβλήκειν, αἶχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέφ' ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λαιγὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὐτις ἐπεφράσατ' οὐδ' ἐνόησεν, 665
 μῆροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἥ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἥ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

- οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μόρσιμον ἦεν
 675 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξέϊ χαλκῷ·
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὄγε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 680 εἰ μὴ ἄρ' ὅξυν νόησε μέγας κορυθαίολος Ἔκτωρ.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιώντι
 Σαρπηδῶν, Διὸς υἱὸς, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 685 κεῖσθαι, ἀλλ' ἐπάμυννον. ἔπειτά με καὶ λίποι αἰὼν
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 νοστήσας οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”
 Ὡς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκ-
 τωρ,
 690 ἀλλὰ παρήϊξεν, λεληθμένος ὄφρα τάχιστα
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διόι ἑταῖροι
 εἶσαν ὑπ' αἰγιοχόιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μελινον ὥσε δούραζε
 695 ἰφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ζῶγρει ἐπιπνεύουσα κακῶς κεκαφητότα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἀρηῇ καὶ Ἔκτορι χαλκοκορυστῇ
 700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
 Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἔκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;

ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρήχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομήτρην,
 ὃς ῥ' ἐν Τλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοὶ, μάλα πῖονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτὴκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρῃα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρῃ, πρέσβα θεὰ, θυγάτηρ μεγάλιο Κρόνιο·
 Ἥβῃ δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκινημα, σιδηρέῃ ἄξονι ἀμφίς.
 τῶν ἦτοι χρυσῆ ἵτις ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγὸν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἥγαγεν Ἥρῃ
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἦ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο

- τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ὥμοισιν βάλετ' αἰγίδα θυσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 740 ἐν δ' Ἑρίς, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκη,
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
 χρυσεῖν, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 745 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 "Ἡρῃ δὲ μάλιστα θοῶς ἐπεμαλεῖ ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραί,
 750 τῆς ἐπιτέραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 755 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρῃ
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
 "Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκῃλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
 ἄφρονα τοῦτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα·
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃ
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;"
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 765 "ἄγρῃ μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
 ἥ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."
 Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρῃ,
 μάλιστα δ' ἵππους· τῶ δ' οὐκ ἄκοντε πετέσθην.

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἄστερόεντος.
 ὅσπον δ' ἡρωεῖδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσπον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βλὴν Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συστὶ κάπροις, τῶντε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῃ, 785
 ὅς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα

“ Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδεΐδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.”

Ὡς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ, γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφί.
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος 795
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε

“ Ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800

- Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.
καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον·
αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὥς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
810 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλὰ σεν ἢ κάματος πολυᾷξ γυνῖα δέδυκεν,
ἥ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
Τυδέος ἐκγονός ἐσσι δαΐφρονος Οἰνείδαο.”

- Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
815 “ γυγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γυγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”
825 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη
“ Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύγ' Ἄρῃα τόγε δείδιθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
ἀλλ' αἴγ' ἐπ' Ἄρῃ πρώτῳ ἔχε μώνυχας ἵππους,
830 τύψον δὲ σχεδὴν μηδ' ἄξιο θούρον Ἄρῃα
τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον,
ὃς πρῶην μὲν ἐμοί τε καὶ Ἡρῇ στευτ' ἀγορεύων

Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

ᾧς φαμένη Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε, 835
χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμμαπέως ἀπόρουσεν.

ἢ δ’ ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμανῖα θεά· μέγα δ’ ἔβραχε φήγινος ἄξων
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.
λάξετο δὲ μάστιγα καὶ Παλλὰς Ἀθήνη. 840

αὐτίκ’ Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἀρης ἐνάριζε μαιφάνος· αὐτὰρ Ἀθήνη
δύν’ Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

ᾧς δὲ ἴδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,
ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασεν
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμὸν,
αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἵπποδάμοιο.

οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 850
πρόσθεν Ἀρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἡνία θ’ ἵππων
ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ᾧσεν ὑπὲκ δίφροιο ἐτώσιον αἵχθῆναι.

δεύτερος αὖθ’ ὠρμᾶτα βοὴν ἀγαθὸς Διομήδης 855
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·

τῇ ῥά μιν οὐτα τυχὼν, διὰ δὲ χροά καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὐτῆς. ὁ δ’ ἔβραχε χάλκεος Ἀρης,
ὅσσον τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἀρης.
τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
δείσαντας· τόσον ἔβραχ’ Ἀρης ἄτος πολέμοιο.

Οἷη δ’ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἄηρ

- 865 καύματος ἐξ ἀνέμοιο δυσαιέος ὀρνυμένοιο,
 τοίος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἴδης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλύμπου,
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 870 δειξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ ὀρώων τάδε καρτερὰ ἔργα;
 αἰεὶ τοι ῥήγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
 875 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κόρυνη,
 οὖλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμνην.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιτείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 880 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδέηλον·
 ἦ νῦν Τυδέος υἱὸν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 885 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
 “μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 890 ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλύμπου ἔχουσιν·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτὸν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἀλγέ· ἔχοντα·
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

εἰ δέ τευ ἐξ ἄλλον γε θεῶν γένευ ὦδ' ἀτδῆλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων."

ὧς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιστρέφεται κυκώωντι,
ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρῃα.
τὸν δ' Ἡβη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν·
παρ δὲ Διὶ Κρονίῳ καθέζετο κύδεϊ γαίων.

900

905

Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ,
παύσασαι βροτολογυὸν Ἄρῃ ἀνδροκτασιῶων.

ΙΑΙΛΑΔΟΣ Ζ.

Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν δς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.

5

10

- Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
 15 πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
 ἀλλὰ οἱ οὔτις τῶνγε τότε ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
 ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαίαν ἐδύτην.
 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφῃ
 νηῖς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳ.
 Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 25 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,
 ἥ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 30 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα διον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνιόεντος εὐρρείταιο παρ' ὄχθας
 35 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 40 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη

Ἄτρεϊδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων· 45

“Ζώγρει, Ἄτρεος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ᾧ φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,
καὶ δὴ μιν τάχ' ἐμελλε δοᾶς ἐπὶ νῆας Ἀχαιῶν
δώσειν ὃ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

“ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων. τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
χειράς θ' ἡμετέρας, μηδ' ὄντινα γαστέρι μήτηρ
κοῦρον εἶντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ᾧ εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἶσιμα παρειπών· ὁ δ' ἀπὸ ἔθην ὥσατο χειρὶ
ἥρῳ Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεϊδης δὲ
λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας

“ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρης,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
νεκροὺς ἅμ πεδίου συλήσετε τεθνηῶτας.”

ᾧ εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἰλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,
εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75

- Πριαμίδης "Ελενος, οἰωνοπόλων ὄχ' ἄριστος,
 "Αἰνεῖά τε καὶ "Εκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλινται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαι τε φρονέειν τε,
 80 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηλοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δανοῖσι μαχησόμεθ' αὐθι μένοντες,
 85 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
 "Εκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 οἷξασα κληῖδι Δύρας ἱεροῖο δόμοιο,
 90 πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 δεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἥνις, ἡκέστας, ἱερευσέμεν, αἷ κ' ἐλεήσει
 95 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νηπία τέκνα,
 αἷ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὃν πέρ φασι θεῶς ἐξ ἔμμεναι· ἀλλ' ὅδε λῆν
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."
 "Ὡς ἔφαθ', "Εκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,

φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσονται κατελθέμεν· ὥς ἐλέλιχθεν.

Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110

“Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἡδὲ γέρουσιν
εἶπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.” 115

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἥ πυμάτη θένει ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο παῖς καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης

“Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνδρώπων;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.

δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσων.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.

οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, 130
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

σεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἄμα πᾶσιν
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
δεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς 135

δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν

- 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηται."
 Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός
 145 "Τυδεΐδῃ μεγάλθυμε, τίη γενεὴν ἐρεεῖνεις;
 οἷη περ φύλλων γενεὴ, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσα φύει, ἕαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
 ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ὤπασαν. αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργεῖών· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 160 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἀντεια,
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἄλλὰ τὸν οὔτι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἢ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα
 'τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
 165 ὃς μ' ἐθέλεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.'
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν·
 κτεῖναι μὲν ῥ' ἄλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρὰ,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 170 δεῖξαι δ' ἡνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.

ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἰέρευσεν ·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἥ δ' ἄρ' ἔην θείον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν ·
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν ·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἴσε λόχον. τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο ·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἧῦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης ·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἥ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἥ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦτοι ὁ καπ πεδίου τὸ Ἀλφειὸν οἶος αἰἶατο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο

μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μὲν ἄριστοι
 210 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 215 "Ἢ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας.
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινὸν,
 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Τυδεΐα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιψ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
 225 εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὃν κε δύνῃαι.
 230 τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε
 γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἰῶντες,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἐνθ' αὖτε Γλαῦκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 235 δς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμβειβεν

χρύσεα χαλκείων, ἑκατόμβοι' ἑννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῇσι δὲ κήδὲ ἐφήπτα.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ζεστοῖο λίθιοι,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγροι θάλαμοι ζεστοῖο λίθιοι,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
 ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

“Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἷθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαINEΦΕΪ Κρονίωνι

- αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἄλλα σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις
 270 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
 πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ
 275 ἦνις, ἡκέστας, ἱερευσέμεν, αἱ κ' ἐλεήσῃ
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἱ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρής,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἄλλα σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις
 280 ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω,
 αἱ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.
 εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,
 285 φαῖνν κε φρέν' ἀτέρπου οὔζυος ἐκλελαθέσθαι."
 Ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποϊκίλοι, ἔργα γυναικῶν
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος Θεοειδὴς
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' αἰεραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἦν ποικίλμασιν ἠδὲ μέγιστος,
 295 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανῶ καλλιπάρῃος,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέριαν. 300

αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.

ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρης

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡῤκόμοιο,

εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο

“Πότνι' Ἀθηναίη, ἐρυσίπτολι, διὰ θεάων, 305

ἄξον δὴ ἔγχος Διομήδεος, ἥδὲ καὶ αὐτὸν

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,

ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηῷ,

ἦνις, ἡκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσης

ἄστνυ κε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

ὧς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὥς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,

“Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει

καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι

ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315

οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν

ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρη.

ἔνθ' Ἐκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς

αἶχμῃ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης. 320

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,

ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφώοντα·

Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν

ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν 325

“Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος

μαρνάμενοι· σέο δ' εἵνεκ' αὕτῃ τε πτόλεμός τε

ἄστνυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῃ,

ὄντινά που μεθιέντα ἴδοις στνυγεροῦ πολέμοιο. 330

ἀλλ' ἄνα, μὴ τάχα ἄστνυ πυρὸς δηΐοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “Ἐκτορ, ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,

335 οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
 ἤμην ἐν θαλάμῳ, ἔθελον δ’ ἄχρῃ προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ’ ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λῶϊον ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας.

340 ἀλλ’ ἄγε νῦν ἐπὶ μείνουν, Ἀρήϊα τεύχεα δύν·
 ἦ ἴθ’, ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ’ ὁῶ.”

Ὡς φάτο, τὸν δ’ οὔτι προσέφη κορυθαίολος Ἐκτωρ·
 τὸν δ’ Ἑλένη μύθοισι προσηύδα μελιχλίοισιν

“Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
 345 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ
 οἷχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
 εὔθα με κύμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὧδε θεοὶ κακὰ τεκμήραντο,
 350 ἀνδρὸς ἔπειτ’ ὠφελλον ἀμείνονος εἶναι ἄκοιτις,
 ὃς ἦδη νέμεσίν τε καὶ αἵσχεα πόλλ’ ἀνθρώπων.
 τούτῳ δ’ οὔτ’ ἄρ νῦν φρένες ἔμπεδοι οὔτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὁῶ.

ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ’ ἐπὶ δίφρῳ,
 355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 εἵνεκ’ ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
 εἶσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ ἀοιδιμοὶ ἔσσομένοισιν.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἐκτωρ
 360 “μή με κάθιζ’ Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
 ἦδη γάρ μοι θυμὸς ἐπέεσσται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, οἳ μέγ’ ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σὺ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,

ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὅφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

“Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἦγε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔσθῃ ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν

“Εἰ δ' ἄγε μοι δμῳαί, νημερτέα μυθήσασθε·
πῇ ἔβῃ Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο
ἢ ἐπὶ γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἐς Ἀθηναίης, ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;”

Τὸν δ' αὖτ' ὀτρυνὴ ταμίη πρὸς μῦθον ἔειπεν
“Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλῳ
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
ἀλλ' ἐπὶ πύργῳ ἔβῃ μέγαν Ἴλιον, οὐνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαιομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

Ἦ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ
τὴν αὐτὴν ὁδὸν αὐτῖς εὐκτιμένας κατ' ἀγνιάς.
εἴτε πύλας ἵκανε διερχόμενος μέγα ἄστρῳ,
Σκαιάς — τῇ γὰρ ἔμελλε διεξιμεναι πεδίουδε —
ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,

- Ἡετῶν, δς ἔναιεν ὑπὸ Πλάκῃ ὑλήεσση,
 Θήβῃ Ὑποπλάκῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἥ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κλέν αὐτῇ
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἑκτοριδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ,
 τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦτοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 “Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἥ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαρματούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
 ἀλλ' ἄχέ· οὐδέ μοι ἐστὶ πατὴρ καὶ πότνια μήτηρ.
 ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 415 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετώσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετῶνα,
 οὐδέ μιν ἐξενάριξε, σεβάσασατο γὰρ τότε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε συν ἔντεσι δαιδαλέοισιν
 ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἐπτα κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰφ' κλόν ἡματι Ἀἴδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὄτεσσιν.
 425 μητέρα δ', ἥ βασίλευεν ὑπὸ Πλάκῃ ὑλήεσση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἅψ' ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,

πατρός δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης, 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν Δῆης χήρην τε γυναιῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 ἄμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος.
 τρις γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἡδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων· εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ 440
 "ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἱ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς 445
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνεις,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείμετ' ἀνάγκη·
 καὶ ποτὲ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν

- 460 ἄ "Εκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοί δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
- 465 πρὶν γ' ἔτι σῆς τε βοῆς σου θ' ἑλκηθμοῖο πυθέσθαι."
 Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἴκτωρ.
 ἄψ δ' ὁ παῖς πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεὶς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
- 470 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἴκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν·
 αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλε τε χερσὶν,
- 475 εἶπεν ἐπευξάμενος Δίι τ' ἄλλοισιν τε θεοῖσιν
 "Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἰφι ἀνάσσειν·
 καὶ ποτέ τις εἴπησι ἑπατρός γ' ὅδε πολλὸν ἀμείνων"
- 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα
 κτείνας δῆϊον ἄνδρα χαρεῖν δὲ φρένα μήτηρ."
 Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδε δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
- 485 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν
 "Δαιμονίη, μή μοί τι λῆν ἀκαχίζεο θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἰδι προιάψει·
 μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
- 490 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῖφ' ἐγγεγάασιν."

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495

ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

αἶψα δ' ἐπειθ' ἔκανε δόμους εὐναιετάοντας
Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς

ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.

αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ὧ ἐνὶ οἴκῳ· 500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἕζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὄγ', ἐπεὶ κατέδυσεν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἐπειτ' ἀνὰ ἄστρῳ, ποσὶ κραιπνοῖσι πεποισθῶς. 505

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,

εἰώθως λούεσθαι εὐρρεῖος ποταμοῖο,

κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

ὤμοις ἀΐσσονται· ὁ δ' ἀγλατῆφι πεποιθὼς, 510

ρίμφα ἐγούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·

ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,

τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ, ἐβεβήκει

καγχαλόνων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα

Ἴκτορα δῖον ἔτετμεν ἀδελφεὸν, εὖτ' ἄρ' ἔμελλεν 515

στρέψεσθ' ἐκ χώρης, ὅθι ἦ οὔριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής

“Ἥθεῖ, ἣ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἴκτωρ 520

“δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλ' ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο.
ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἷ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰεγενέτησιν
κρητῆρα στήσασθαι ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς.”

NOTES.

EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED IN THE FOLLOWING NOTES.

Butt.	Buttman, Large Greek Grammar.
comm.	common, or commonly.
const.	construction.
Cr.	Crusius.
D.	Derby.
deriv.	derivation, or derived.
Dic. Antiqq.	Dictionary of Antiquities.
dif.	differ, difference.
Dind.	Dindorf.
Doed.	Doederlein.
Düntz.	Düntzer.
editt.	editions.
enclit.	enclitic.
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
καὶ τὰ ἑτέρα	καὶ τὰ ἑτέρα = et cetera.
L. & Sc.	Lexicon of Liddell & Scott.
Lex.	“ “ “
lit.	literal, literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understood, understand.
Sp. or Spitz.	Spitzner.
St.	Stadelmann.
st.	stead, instead of.
subj.	subject.
subst.	substantive.
usu.	usual, usually.
v. vv.	verse, verses.
w.	with.

NOTES.

BOOK FIRST.

1. Μῆνιν . . . Ἀχιλλῆος, *The wrath of Achilles*, in its origin and consequences, the theme of the entire *Iliad*. (Cf. Smith's *History of Greece*, chap. II. § 7. p. 23.) — *Sed.* "According to the scholiasts, Calliope, the muse of heroic poetry, is meant; but Hom. nowhere mentions either the number, or the names, of the muses. These ideas belong probably to a later age. The passage in the *Odys.* 24, 60, where *nine* muses are mentioned, is not considered the true reading." Cr. — Πηληϊάδεω. For the formation of patronymics, see H. 466; K. § 233, 2, (b). For the ending *εω* (pronounced in scanning as one syllable by synizesis. H. 37; K. § 12), see H. 136 D, b, 2; K. § 211, 2. — Ἀχιλλῆος: one λ, metri gratia, for Ἀχιλλῆος: for the ending ῆος, Att. *έως*, see H. 189 D; K. § 213, 13.

2, 3. μυρία and μύρια differ how in meaning? See Lex. — Ἀχαιοῖς, *the Achaeans*, the leading tribe in Peloponnesus and in Thessaly, in the heroic age: hence, the name is often put for the Greeks as a whole; since of Ἕλληνες, the usual name in the historic period, was not yet thus used. The other usual names for the Greeks in Hom. are Ἀργεῖοι and Δαναοί. — Αἰδῖ: see Lex. Ἀΐδης, ἕδης: *to Hades*, meaning in Hom., not the underworld, but the god of the underworld. Notice the dat. here, with the comp. verb προτάψεν. H. 605; K. § 284, R. 2. Cf. Aen. 2, 398, *multos Danaum demittimus Orco*.

4, 5. αὐτοῖς, *them themselves* (i. e. their bodies), obj. of τεύχε, imperf. w. augment omitted, as often in Hom. H. 307 D; K. § 219. — κύνεσσιν (= Att. κυσίν, fr. κύων): ending, H. 154 D, b; K. § 213, 3. — οἰωνοῖσι: H. 140 D, b; K. § 212, 5. — πᾶσι, *to all* (as many as came), F.; Cr. and some others say = παντοίοις, *to all kinds*. — Διὸς . . . βουλή, *the will of Zeus*, that the injured Achilles should be avenged by disasters to the

Greeks. — δέ is thought to have in Hom. sometimes a causal force (see Lex.), and is often rendered *for*; but this meaning is not acknowledged by all critics. — ἐτελείετο (τελέω): H. 370 D, b; K. § 222, B. (2).

6, 8. ἐξ οὗ δὴ, *ever since the time when*; connect in thought w. the above ἡ... ἔθηκεν... προέειπεν κτέ. — διαστήτην = διεστήτην: cf. N. on τεύχε, v. 4. — τίς τ' ἄρ (= τὲ ἄρ, not τοὶ ἄρ): τέ copulat. conjunc., and ἄρ inferential, join this sentence w. the preceding, as coördinate. For the exact meaning of ἄρα, ἄρ, ῥά, see H. 865, 1; K. § 324, 3. The meaning of this word, so frequent in Hom. and so often left untranslated, should be definitely fixed in the mind of the student. — δεῶν limits τίς. — ξυνέθηκε (σύν, ἴημι): H. 403 D, 1; K. § 230, ἴημι.

9–12. ὁ γάρ, *for this one, for he*, i. e. the son of Lêtô and Zeus. Meaning of ὁ, ἡ, τό, in Hom.? H. 524; K. § 247, 2. — βασιλῆϊ, *the king*, i. e. Agamemnon (Ἀτρείδης, ἀναξ ἀνδρῶν, v. 7): for this form, see H. 189 D; K. § 213, 13. — ἀνά: H. 636, a; K. § 290, 1, (1), b. — ὄρσε, ὄρνημι. — τόν: force here? H. 530, a; K. § 244, 7. Faesi suggests that the slow, spondaic movement of this verse is adapted to call attention to the thought. Chryses was priest of Apollo in Chryse, a small town between the foot of Mt. Ida and the coast, S. of Troy. — ὁ γάρ, v. 12; i. e. Χρύσης. — δοῦς ἐπὶ νῆας, *to the swift ships*. These were drawn up on the shore, so as to form the encampment of the Greeks. νῆας, declens.? H. 189 D; K. 214, 5.

13, 14. λυσόμενός τε δούγατρα, *both to ransom his daughter*, etc., i. e. Chryseïs, the only name given her in Hom.: δούγατρα, H. 173 D; K. § 213, 10. — στέμματα... Ἀπόλλωνος, *a wreath of Apollo*, i. e. a wreath sacred to Apollo. According to Eustathius, it was of laurel twined with woollen yarn. The plur. στέμματα is used on the same principle as τόξα, v. 45: βασιλεία, Anab. 1, 2, 7. The sing. would also be proper. Cf. v. 28.

15–19. χρυσέω: two syllables by synizesis. (Cf. N. on Πηληϊάδεω, v. 1. The first foot is χρυσέω ᾤ-, a dactyl. For the shortening of a long vowel or diphthong, in the end of a word, before another vowel, in the thesis, see H. 86 D; K. § 209, 7. Cf. ἐκηβόλου, v. 14; καὶ and ἄλλοι, v. 17. — ἀνά w. dat. only in epic and lyric poetry. — Ἀτρείδα δύνω (Att. δύο), *the two Atridae*, i. e. Agamemnon and Menelaus. Where the sing. is used (v. 7), Agamemnon, the older of the two and the superior in authority, is comm. meant. — δοῖεν: optat. without ἄν, expressing a wish. H. 721, 1; K. § 259, 3, (b); G. § 82: *may the god... grant*, etc. — Πριάμοιο: declens.? H. 140 D; K. § 212, 2^o — εἰδ, *well*, i. e. *in safety*.

20–25. λύσαι, δέχεσθαι: infin. as imperat. H. 784; K. § 306, R, 11; G. § 101: ἄζόμενοι, v. 21, agrees w. their subj. sc. ὑμεῖς, *do ye both release*. etc. — τὰ (cf. Note on δ, v. 9) ἔποινα, *this ransom* (which I bring),

— Ἀπόλλωνα. Notice the frequent recurrence of spondaic verses in Hom. Cf. vv. 11, 14. — ἐπευφήμησαν: ἐπευφήμειω (ἐπί, εὔ, φημί). — ἱερῆα (ιερεῖς): for the form, cf. Ἀχιλλῆος, v. 1, N. — δέχθαι: H. 408 D, 36; K. § 227, B. — οὐκ... ἥνδανε, *it* (to reverence the king, etc.) *did not please*, etc. — θυμῷ, *in mind*: const.? H. 609; K. § 285, 3, (d). — κακῶς ἀφίει, *dismissed* (*him*, i. e. the priest) *rudely*. — κρατερὸν μῦθον: obj. of ἐπὶ... ἔτελλεν (ἐπιτέλλω). Tmesis is frequent in Hom. H. 477, 616; K. § 300, 2.

26-31. μή σε... κιχείω (κιχάνω): subjunct. 1st pers., prohibition, H. 720, a, b; K. § 259, 1, (a); G. § 86, N. 1: *let me not find you*, etc. — κοίλῃσιν: endings of dat. plur. 1st declens. in Hom.? H. 129 D; K. § 211, 5. — νηυσί (two syllables), fr. ναῦς: declens. in Hom.? H. 189 D; K. § 214, 5. — δηδύνοντα, λόντα agree w. σέ. — μή... οὐ... *lest... not*, etc. — νύ (enclit.): mark well the forms and meaning of this word. Lex. νύν, II. — τοί (enclit.) is used in Hom. either for σοί, dat. sing. (as here); or else as a particle, illative, or intensive: τοί (orthotone) = οἱ (or οἱ), and is either demonst. or relative. — στέμμα Δεοῖο (gen. H. 140 D; K. § 212, 2); cf. *Apollinis infula*, Aen. 2, 430. — τήν: cf. N. on δ, v. 9. — πρίν, adv., *sooner shall old age come*, etc. — μίν (pron. 3d pers. H. 233 D; K. § 217), obj. of ἐπί in compos. (ἔπεισιν). — ἐν Ἀργεῖ. Agamemnon resided at Mycēnae, a few miles N. E. of the city Argos. Hence, Argos is to be taken here in a wider sense than the city alone, including also the surrounding country. Cf. 2, 108. — ἱστόν, *loom*: other meanings? See Lex. — ἐποιομένην (ἐποίχομαι), ἀντιόωσαν (ἀντιῶω, H. 370 D; K. § 222, 1, (3), both agree w. μίν, v. 29. — λέχος, acc.; obj. of motion; H. 551; K. § 277: a rare const. w. ἀντιῶω.

32-36. ὧς being followed here by the enclit. κέ (= κέν = Att. ἐν) may in form stand for ὧς, as final conj., *in order that*; or for ὧς, adv. *thus*. The former is preferred: ἄν or κέ, after ὧς, final conj. is rare. H. 739, 741; K. § 330, 4; G. § 44, N. 2. — νέηαι: for the ending, see H. 363 D; K. § 220, 10. — ὦς, v. 33. Dif. in meaning between ὧς and ὦς. Cf. N. v. 32. — ἔφατο (φημί): H. 404 D; K. § 178. Mid. — ἔδδεισεν: H. 409 D, 5; K. § 230: notice the ν movable here; added to make the final syllable long by position. — δ γέρων = δ γεραίος (v. 35): with the use of the article here, cf. τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα (v. 70): an approximation towards the Att. use of the article; F., also K. § 247, 2; H. 524. — βῆ (= ἔβη): cf. τεύχε, v. 3, N. — Ending -οιο, cf. v. 28, N. — πολλά, adv. *earnestly*: join w. ἡρᾶτο (ἀράομαι). — τόν, as relat., *whom*, H. 243 D; K. § 247, 4.

37-41. κλυδί: H. 426 D, 8; K. § 230, κλύω. — μεῦ: H. 233 D; K.

§ 217. — *Χρύσην*: the city (Chryse); not the priest (Chryses). — *Κίλλαν*, *Cilla*, or, as Grote would write, *Killa*, probably near Chryse. Cf. v. 11, N. — *Τενέδοιο*: *Tenedos*. Cf. *Aen.* 2, 21.

*Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis.*

— *Ξμινδεῦ*, voc., emphat. posit. Imitate in rendering, as nearly as you can, the Greek order in presenting the idea. — *τοί* (enclit.): cf. v. 28, N. — *χαρίεντα*, adv. Some, however, take it as fem. w. *νηόν*. — *ἐπὶ... ἔρεψα* (tmesis), *if ever I have gracefully roofed over*, etc. The roofing over was the finishing act in the erection of a temple. — *δή*: note carefully the force of this word in *Hbm.* H. 851; K. § 315. — *κατὰ... ἔκηα*: *κατακαίω*. — *ἦδ' = ἦδέ* (oxytone): not to be confounded w. *ἦδη* (paroxytone). — *κρήνην*: *κραίνω*. Notice the ground of this petition—services rendered. How different the prayer of the Christian!

42-45. *τίσειαν* (*τίνω*): cf. *δοῖεν*, v. 18, N., *may the Danaï atone for*, etc. *Δαναοί*: cf. *Ἀχαιοῖς*, v. 2, N. — *βέλεσσιν*: what are the three forms in the dat. plur.? H. 176 D. — *τοῦ*, *this one, him*; obj. of *ἔκλυε*. — *Φοῖβος*, *Phoebus*: an epithet denoting the radiant beauty of youth. L. & Sc. In Homer, and for some centuries after his time, Apollo and Helios are thought to be quite distinct. — *κατὰ... κάρηνων*: H. 631, a; K. § 292, I. (1). — *κῆρ*: acc. of specif. — *τόξα*, *his bow*: composed of several parts; hence, plur. Cf. *στέμματα*, v. 14, N. — *ῥμοισιν*: declens.? Cf. *οἰανοῖσι*, v. 5, N. Const.? Dat. of place. H. 612; K. § 283, 1. — *ἄμφηρεφέα*: final *α* becomes long here under the rhythmic accent. H. 88 D; K. § 209, 9.

46-52. *ἐκλαγξαν* (*κλάζω*). Critics find here an instance of onomatopoea, —adaptation of sound to sense. So also in *πολυφλοίσβοιο*, v. 34. — *χωόμενοι*, sc. *Ἀπόλλωνος*. — *αὐτοῦ κινηθέντος* (mid. in meaning), *as he moved*. — *ἦτε*: H. 405 D; K. § 226. — *νυκτὶ ὅικώς*, *like night*. This is in keeping with the conception of the angry god. — *μετὰ... ἔηκεν* (tmesis: fr. *μεδίημι*), *he let fly*, etc. — *βιοῖο* limits *κλαγγή*: differs how in meaning fr. *βίω*? See *Lex.* *βίος* and *βίος*. — *οὐρῆας* (*οὐρεῦς*): declens.? H. 189 D; K. § 214, 5. — *ἐπόμετο*: *ἐποίχομαι*. — *αὐτοῖσι* depends on *ἐφίε* (*ἐπί, ἵημι*): H. 605; K. § 296, II., *hurling... at the men themselves, he smote (them)*.

53-58. *κῆλα*, subj. of *ῥχετο*. — *τῇ*: notice its use here. Cf. note on *δ γέρων*, v. 33. — *δεκάτη*, sc. *ἡμέρα*. — *ἀγορήνδε* (*ἀγορά*): force of the ending *-δε*? Other local endings? H. 203; K. § 235, 3. Notice here *η*

(-ρήνδε, Ionic) for α. H. 24 D, α; K. § 211. — καλέσσατο = Att. ἐκαλέσατο. — τῷ . . . ᾔηκε (= ἔδηκε): lit. *put* (the thought) *in mind to him*: τῷ, const. ? H. 595; K. § 284. — ἐπὶ φρεσὶ: prep. and dat. w. verb of motion. Force of the const. ? H. 618, α; K. § 300, 3. — κήδετο, δρᾶτο: subj. ? "Hρη. — θύσκοντας, sc. αὐτοὺς, i.e. Δαναοὺς. — ἤγερδεν (ἀγείρω): notice the ending. H. 355 D, c; K. § 220, 14. — ὁμηγερέες τ' ἐγένοντο appears tautological. It denotes perh. the completion of the act affirmed in ἤγερδεν. Derby renders it, "when all were met and closely thronged around." — τοῖσι belongs logically both with ἀνιστάμενος and with μετέφη: *rising up among them* (H. 601; K. § 284, 3, (10), *addressed them*, lit. *spoke among them*, the dat. depending on μετά in comp. — δέ, v. 58: notice its use here, connecting the principal to the subordinate clause; a rare use in Att. but more frequent in Hom. H. 862, b; K. § 322, Rem. 8 ff. It may perh. be rendered, *then*. — πόδας: acc. of specif. w. ὠκὺς.

59-67. Ἀτρεΐδῃ: cf. N. on Ἀτρεΐδα δύω, v. 16. — ἄμμε: H. 238 D; K. § 217. — πλαγχθέντας (πλάζω): stem ? H. 328, b, N; K. § 143, 8. Cf. ἐκλαγξαν, v. 46. — νῦν . . . ἀπονοστήσειν, *now I think we, driven back* (or *having wandered back*), *will return* (home) *again*. — Notice κέν (= Att. ἄν) w. the optat. in a condition. H. 748, 4; K. § 340, 6; G. § 50, 2, N. 2. — εἰ δὴ . . . θαμῇ κτέ.: another condition of different form, added to the same principal clause. Notice the force of δὴ. H. 851; K. § 315, 1 and 2: θαμῇ, fut. H. 374, 375; K. § 117: *if, I mean, both war, etc. shall continue to subdue, etc.*; the probability of their continuance being implied. — ἐπεόμεν (ἐπέω): H. 347 D, 370, b; K. § 220, 16, § 222, B. (2): *let us inquire of, etc.* — ἱερῇα (ιερεύς): declens. ? Cf. οὐρῆας, v. 50. — γὰρ τε: notice the use of τέ here, and in many similar instances in Hom. H. 856, α; K. § 321, R. 4: Lex. τέ, VII. 1. — ὅς κ' εἴποι: poten. optat. H. 722; K. § 260, 4; G. § 39, *who might tell*: ὅ τι, adv. acc. H. 552, α; K. § 279, 7, *on what account, why*. — εἴτε . . . εἴτε, *whether . . . or*: ὅγε, *he*, i. e. Apollo. Cf. N. on ὁ γὰρ, v. 9: γέ is often added to pronouns for emphasis. — εὐχῶλῃς, ἐκατόμβης: const. ? H. 577, α; K. § 274: *on account of a vow, etc.*, i. e. because of any failure in that respect. — κνίσσης depends on ἀντίστας: H. 574; K. § 278, 3, (b). — βούλεται: subjunc. Cf. ἐπεόμεν, v. 62, N. — ἡμῖν ἀπὸ (tmesis) . . . ἀμῦναι, *to avert* (in relation to, i. e.) *from us, etc.* H. 601; K. § 284, (10). The conditional sent. αἴ κεν . . . ἀμῦναι is connected w. ἐπεόμεν κτέ. as principal sent., *let us inquire of some prophet, etc. if perchance, having partaken of, etc., he* (Apollo) *may consent, etc.*

68-77. κατ' . . . ἔζετο: καδέζομαι. — τοῖσι, dat. w. ἀνέστη: H. 601; K. § 284, (10); cf. v. 58. — ὅχ' = ὅχα. — ᾗδῃ: H. 409, 6: K. § 195,

1. — τὰ τ' ἐόντα (Att. ὄντα), *both the present, etc.* — ἦν διὰ μαντ-, *by means of his, etc.* What would be the Att. word here instead of ἦν? H. 527, d; K. § 244, 4. — τήν: cf. N. on τόν, v. 36; οἷ (enclit.) = Att. αὐτῷ, *to him*. How is οἷ used in Att.? H. 671, a; K. § 302, R. 3. If οἷ, the article, stood here, how would the preceding word be written? οἷ (article) is proclit.; οἷ (pers. pron.), enclit.; οἷ (relat. pron.), orthotone. — δ (written δ, because followed by σφίν, enclit.): cf. N. on δ γάρ, v. 9. — κέλευαι: cf. νέηαι, v. 32, N. — ἐκατηβελέταο: H. 136 D. b; K. § 211, 2. — ἐρέω, Att. ἐρῶ (used as fut. of φημί). Not to be confounded w. ἐρέω, *I inquire*, which has the same form. Cf. ἐρείομεν, v. 62. Notice in Hom. everywhere a fondness for the confluence of vowels; hence, the frequency of uncontracted forms, e. g. σύνδεο, Att. σύνδου (συντίδημι), *do thou give heed*. — δημοσσον, δμνυμι. — πρόφρων agrees w. the subj. of ἀρήξειν, *that you will freely, etc.* Nom. w. the infin. when? H. 775; K. § 307, 4.

78-83. χολωσέμεν, *that I shall enrage a man, etc.* Endings of infin. act. in Hom.? H. 359 D; K. § 220, 18. — μέγα, adv. w. κρατέει. — καί οἱ, dat. enclit. shown by the accent of καί; pers. pron. H. 818, R. d; K. § 334. — Ἀχαιοί, as distinguished from Ἀργεῖοι, is thought by Gladstone to be a more aristocratic word; to denote, in fact, particularly the aristocracy. — v. 80, a general truth: *for a king is superior, when he is enraged, etc.*; χάσεται, aor. subjunc. w. short mode-sign; cf. ἐρείομεν, v. 62, N. Instead of ὅτε before χάσεται, what would be the usual word? H. 769; K. § 337, 5, also R. 3. "The sense is apparently the same as when ἄν is used." G. § 63, 1. — εἴπερ: πέρ is intensive. — γάρ τε . . . ἀλλὰ τε: cf. N. on τέ, v. 63. Here τέ binds the condition and conclusion together more closely. It cannot easily be rendered into English. — ὄφρα τελέσῃ, sc. κότον, *until he has satisfied (it)*. Notice the omission of ἄν (κέ, or κέν) w. ὄφρα: cf. N. (and references) on ὅτε, v. 80. — ἔοισι, *his*: H. 238 D; K. § 217, 3. Att. word for such a connection? Cf. N. on ἦν, v. 72. — φράσαι: imperat. mid., *consider*. Dif. in meaning between the act. and mid. of φράζω? See Lex.

85-91. εἰπέ: imperat.; notice the accent. Indic. εἶπε. Other imperatives like εἰπέ? H. 366, b; K. § 118, 3, (a). — οὐ μὰ . . . οὐ τις . . . ἐποίσει (ἐπί, φέρω): *emphat. denial. For, no! by Apollo . . . no one . . . shall lay, etc.* — ὅτε (cf. N. on τέ, v. 63); join w. εὐχόμενος: lit. *by praying to whom, i. e. through whose aid, you make known, etc.* — ἐμεῦ: H. 233; K. § 217; gen. abs. *while I live, etc.* Different relations of the circumstantial particip. to the action of the principal verb? H. 788 ff; K. § 312, 4. — κοίλῃς differs how from gen. sing. fem.? Endings of dat. plur. 1st

declens. in Hom. ? N. v. 26. — Δαναῶν limits οὐ τις. — οὐδ' ἦν, *not even if*, etc. — ἄριστος: const. ? cf. N. on πρόφρων, v. 77, *boasts that he is far the best*.

92-100. ἤδ' αὖ (αὐδάω): imperf. 3d sing.; pronounced in two syllables. — ἄρα (not to be confounded with ἄρα, interrog.): cf. N. v. 8; also Lex. II. — ὅγε, sc. Apollo. — δόγαιρα: Att. form ? See Gram. — πρὶν . . . πρὶν: expressed in the principal, and also in the subordinate, clause; both are rendered into English by one word, *until*, in the latter (the subordinate) clause. Cf. Lex. πρὶν, III. — οὐδ' . . . ἀπώσσει (ἀπωδέω), *nor will he avert from the Danaï*, etc. Do not overlook the force in the Greek of the particle γέ, in both clauses (ὅγε, πρὶν γε): not easily rendered into English. — πρὶν γ' ἀπὸ . . . δόμεναι (Att. ἀποδοῦναι. H. 359 D; K. § 220, 18), *until (we) give back*, etc. For πρὶν w. infin., see H. 769; K. § 337, 9. The subj. of ἀποδόμεναι and of ἔγειν is intentionally left indefinite, although Agamemnon is distinctly implied. — ἀπριάτην, ἀνάποινον, *unbought, without a ransom*; are usu. considered as advs. here: yet F. remarks, "they appear to be adjs. here." Notice the asyndeton, giving liveliness to the expression: ἔγειν (same const. w. ἀποδόμεναι), *and lead*, etc. — ἐς Χρύσην (the town): H. 620; K. § 290, 2. — μὲν, *him*, i. e. Apollo; obj. of ἱλασόμενοι. — πεπείδομεν (πείδω): H. 425 D, 8; K. § 230.

101-105. κατ' . . . ἔζετο (tnesis), καδέξομαι. — μένεος, gen. w. πίμπλαντο (πίμπλημι), *was greatly filled with rage*. — οἱ (enclit.). It is sometimes uncertain whether the dat. is better viewed as dat. of interest, or dat. of possessor. In general, the former view is to be preferred; except with εἰμί, γίγνομαι and similar verbs. H. 597 ff.; K. § 284, 3, (9), and (10). So here, I think οἱ is strictly (as a Greek would view it), "dat. of interest in looser relations," depending on ἔκτεην. It is here, as often, nearly akin to the Ethical dat. The fact that it is awkward to render this dat. into English, is no argument against this explanation. We may render the sentence freely, *his two eyes resembled*, etc. If οἱ were not expressed here, we might still render it, *his two eyes*, etc.; just as we say above, *his dark soul*, though οἱ is not expressed w. φρένες. In many similar instances, *his*, *her*, etc. is implied in the connection; as in Latin. In Att. the art. denotes this idea usu., as is well known. — λαμπετόωντι (λαμπετόντι): contraction ? H. 370 D, a; K. § 222, 1, (3). — ἔκτεην: H. 409 D, 7; K. § 230, ΕΙΚΩ. — Κάλχαντα, join w. προσέειπεν (= προσεῖπεν). Notice the asyndeton. — κάκ' = κακά: obj. of ὁσόμενος.

106-108. οὐ πάποτε, *not yet at any time, never yet*: οὐπω and οὐκίτι differ how in meaning ? — τὸ κρήγυον, τὰ κακά. Notice the use of the

article here. Cf. N. on δ γέρων, v. 33. — τὰ κακὰ subj. of ἐστὶ, φίλα pred., μαντεύσθαι expegetical of φίλα (H. 767; K. § 306, 1, d.), lit. *the (things which are) evil are always pleasant to thee in mind to foretell*. Notice the form κακ'. What oxytones lose their accent by elision? H. 100; K. § 31, III. — τι (written τι because followed by the enclit. πώ) may be taken as adv. acc., or as qualifying ἔπος: πώ is taken by Cr. in this and some other passages as equal to πᾶς, — a use not recognized by L. & Sc. nor by Pape: again some edit. have οὐδέ... οὐδέ, instead of οὔτε... οὔτε. We may render the verse, *and thou hast neither spoken any noble word hitherto, nor brought (it) to pass*; or, according to another view, *thou hast not at all, in any way, spoken, etc.* ἐτέλεστας (τελέω) is an emphatic addition to εἶπας, something as Hom. joins ἔπος τε ἔργον τε.

110–115. ὥς δὴ κτέ., *that really on this account*, etc.; spoken in irony. — οὐνεκα, *because*, relates to τοῦδ' ἕνεκα. — κούρης: the thing valued (gen. of cause). H. 578, R. c; K. § 275, 3, *to receive for the maiden*, etc. — βούλομαι is comm. rendered here, *I prefer, malo, μάλλον βούλομαι*; but the simple and exact meaning of πολλὸν βούλομαι is equally natural, *I desire earnestly*, i. e. *my heart is set on having her* (emphat.; her in distinction fr. the ransom) *at home*. — Κλυταμνήστρης depends on προ-. — ἔδεν: H. 238 D; K. § 217, Att. αὐτῆς, *her*, i. e. Clytemnestra: ἐστὶ χερείων, sc. Χρυσῆς. — V. 115, accs. of specif., *not in stature, nor yet in form; neither in mind, nor in any accomplishments* (lit. *nor in works in any respect*).

116–120. ὧς. Observe always the dif. between this and ὥς: H. 112; K. § 342, R. 2. καὶ ὧς, *even thus*. — τόγε, sc. ἐστίν, *if this at least is better*, i. e. δόμεναι (sc. αὐτήν) πάλιν. — σῶν: Lex. σῶς. — βούλομαι... ἦ, *I wish... (rather) than*: ἔμμεναι: H. 406 D; K. § 225. — ὄφρα... ἔω (cf. ἔμμεναι and references), *that I may not be*, etc. οἷος differs how in meaning fr. οἷος? — τόγε... δ (= δεῖ) μοι (cf. N. on οἶ, v. 104) γέρας, *this at least, that my reward*, etc. ἄλλῃ, adv. See Lex.

123–129. γάρ refers to the demand of Agamemnon, and implies something like this:—*In your greed of gain, you demand what is unreasonable, and even impossible; for how will, etc.* — οὐδέ... ἴδμεν (H. 409 D, 6; K. § 228, οἶδα), lit. *we do not even at all anywhere know of*, etc. With οὐδέ τι, cf. the frequent Att. expression οὐδέν τι. Notice the force of πού. Lex. πού, 2. — τὰ... τὰ: the former, relat. (H. 243 D; K. § 247); the latter, demonstr.; *those things have been divided which*, etc. πολίων (Att. πόλεων) ἔξ: H. 104, a; K. § 32, (b). δέδασται, Lex. δαίω (B). — λαοὺς, subj. of ἐπαγείρειν. The verb repeats with emphasis the idea of *collecting*, first expressed in παλλίλογα (adj. or adv.): *that the people collect these*

things together, over again. — δεῖ, *to the god*, i. e. to Apollo, of whom Chryses was priest;—a more pointed appeal than though he had said *to her father*. πρὸς, πρὸλημι. — ἀποτίσσομεν: notice the force of ἀπο: *we Achaeans will repay (thee)*, etc. — αἶ κέ ποδι = Att. εἰν πον, *if perchance*. For this use of ποῦ (Epic ποδί), see Lex. ποῦ, II. 2; cf. ποῦ, v. 124. — δῶσι: H. 361 D; K. § 220, 4.

131-134. μὴ δ' οὕτως = μὴ δὴ οὕτως, a rare elision. H. 70 D; K. § 13. Force of δὴ? H. 851; K. § 315, 2. — ἀγαθός περ ἐών: πέρ is intens., as usual. ἐών is taken here by some as concessive; but by most critics as causal: *since you are very brave*; or more briefly, *brave as you are*. In what ways may the circumstance denoted by the particip. be related to the action of the principal verb? H. 788 ff.; K. § 312, 4. — κλέπτε νόψ: connect w. μὴ κτέ. *Do not now in this way (οὕτως) play the thief in mind.* — παρελεύσεαι (πατέρχομαι), *you will not get beyond*, lit. *along by*, etc. — ἥ ἐδέλεις, *do you wish*, etc. Notice the form of ἥ. So Cr., St., Spitz., Dübner; but Düntz., F., Naeg. write ἦ, the usual form of the interrog. See Lex. ἥ, II. and ἦ, II. — ὅψα: temporal here, *while*: αὐτός, and αὐτὰρ ἐμ' (= ἐμέ) are antithetical: *while you yourself hold your prize, that I, on the contrary.* — αὕτως... δευόμενον (δευόμαι, Att. δέομαι, *to want*) agrees w. ἐμέ: *thus (as you propose) destitute.* — κέλει: cf. v. 74.

135-139. εἰ μὲν κτέ.: simple supposition. H. 745; K. § 389, 2, 1, (a); G. § 50, 1, N. 1. — ἄρσαντες (ἀραρίσκω) κατὰ θυμόν, *having suited it (γέρας) to my mind.* — ἔσται, subj. ? sc. γέρας, *that it may be an equivalent (to the maiden).* — The conclusion (καλῶς ἔξει, *it will be well*) is omitted. H. 753, a; K. § 340, 2, (c); G. § 53, N. 1. — εἰ δέ κε = ἐάν δέ. — δώσωιν: H. 370 D, c; K. § 222, C. — δέ in the apodosis (ἐγὼ δέ: H. 862, b; K. § 322, R. 8). It continues here the opposition (first expressed in εἰ δέ κε) to the preceding supposition εἰ μὲν κτέ. In the apodosis, δέ is variously rendered, or often not translated at all. ἐγὼ δέ, *yet I*, or, *then I*. — Notice κέν... ἔλωμαι (aor. subjunc.) instead of the usual fut. indic.; showing some caution on the part of Agamem. H. 270, c; K. § 260, 3, (b); G. § 38, 2. *I myself will, or I myself may*, etc. ἰών agrees w. subj. of ἔλωμαι; lit. *going take*, i. e. *go and take thy*, etc. — ἄξω (sc. γέρας) falls into the usual const. of fut. indic. The rage and folly of Agamemnon are shown by his unnecessary provocation of Ajax the bravest (after Achilles), and of Odysseus the shrewdest of the Greeks. — κέν w. fut. indic. H. 710, b; K. § 260, 2, (1); G. § 37, 2. — ὃν κεν ἴκωμαι, *whom I shall approach*. ἴκω, ἰκάνω, ἰκνέομαι (three forms in Hom.) often w. acc. H. 544, a.

140-147. μεταφρασόμεσθα, ἐρύσσομεν, ἀγέλομεν, δείνομεν, βήσομεν:

subjunct. w. short mode-sign. Cf. *ἐπελομεν*, v. 62, N.: *-μεσθα*, Att. *-μεδα*, H. 355 D. d; K. § 220, 12. *let us consider . . . let us draw*, etc. *ἄγε*, interj. See Lex. Cf. Lat. *age*. — *ἐς . . . ἀγείρομεν*: *ἐς . . . δέλομεν*, sc. *νῆα*: *let us collect into (it)*: *let us place on board*, etc. *ἐπιτηδές*, adv. — *ἂν* (= *ἀνὰ*) sc. *νῆα . . . βήσομεν* (1st aor. subjunc.), and *let us embark upon (it) the*, etc. *αὐτήν*, intens. pron. w. *Χρυσήϊδα*. What parts of *βαίνω* are causative? H. 416, 2; K. § 158, 1, R. — *εἰς τις*, subj.; *ἀρχός*, pred. w. *ἔστω*: *ἀνὴρ βουλ-*, appos. w. *εἰς τις*. — *ἡμῖν*, *for us*. H. 597; K. § 284, R. 4. — *ιλάσσεαι*: subjunct. w. short mode-sign: *ῥέξας, ῥέζω*.

149–160. *ἀναιδεῖν*: const.? H. 553; K. § 280, 3, (f). — *πέιδηται*: force of the subjunc. here? H. 720, c; K. § 259, R. 4; G. § 88, N. 1. — *ὀδὸν ἐλδέμεναι* (Att. *ἐλδεῖν*): see Lex. *ὀδός*, II.: *ὀδὸν* is cogn. acc. — *αἰχμητῶν* (H. 128 D; K. § 211, 4), appos. w. *Τρώων*. — *δεῦρο*, join w. *ἤλυθον*, *I came not hither*, etc. — *οὐ τι*, *not at all*. Cf. *οὐδέ τι*, v. 124. — *μοί*: const.? H. 601; K. § 284, (10); “*guilty towards me*.” Felton. — *οὐ . . . πώποτε*, *not at any time (ποτέ) yet (πώ)*, i. e. *never yet*. Difference in meaning between *πῶς*, *πῶς* (enclit.), *πῶ* (enclit.)? and between *πότε* and *ποτέ* (enclit.)? — *οὐδὲ μὲν* (= *μήν*), *nor in truth*. H. 852, 13; K. § 316, R. — *ἐδηλήσαντο*: distinguish carefully between *δηλέομαι* and *δηλόμαι*. — *ἀλλὰ σοί* (why orthotone here? H. 111, b; K. § 35, 3, (b): connect w. *ἔμα*, *but with you*, etc. *ἐσπόμεδα, ἔπομαι*. — *πρὸς Τρώων*: see Lex. *πρός*, A. II. — *τῶν οὐτι*, *these things you do not at all*, etc. Notice the asyndeton, denoting passionate utterance.

161–171. *αὐτός*: join w. the infin.: *and now you threaten that you will yourself take away*, etc. Cf. N. on *πρόφρων*, v. 77. — *φ' ἐπι* (notice the accent. H. 102 D, b; K. § 31, iv), *for which*. — *δόσαν*, Att. *ἔδσαν*, *gave (it, the reward)*. — *σοί* depends on *ἴσον*; lit. *equal with thee*: a brief expression for *σὺ γέραϊ, equal with thy reward*. — *ὅπποτ' Ἀχαιοὶ κτέ.*, *whenever the Achaeans have sacked*, etc. This had often happened during the nine years of the war already nearly passed. Force of the aor. subjunc. *ἐκπέρσωσι*? H. 716; K. § 257; G. § 20, N. 1. Notice the omission of *ἂν*. H. 759; K. § 337, R. 3; G. § 63. — *σοί*, dat. of interest: sc. *ἐστί*. — *τό* w. *γέρας* approaches very near the Attic article in force: *the reward is much greater for thee*. — *ὀλίγον, φίλον*, sc. *γέρας*, obj. of *ἔχων*. — *ἐπεὶ κε κάμω (κάμνω)*, *when I have become weary*. Some edit. have *ἐπὶν κεκάμω*, same idea. — *εἰμι*, *I am going*. The pres. is often thus used in a lively manner, instead of the fut., in Eng. and in some other modern languages, as well as in Greek. — *Φθίγηδε*: different local endings, with their meanings? H. 203; K. § 235, 3. — *ἔμεν*, Att. *ἰέναι*. — *ο' = σοί*. H. 70 D; K. § 206, 5, (f): *nor do I think that I*,

being in dishonor, shall amass... for you. Thus σοί depends, as dat. of interest, on ἀφύξειν. This construction is now very generally preferred, though the elision of οἱ, in σοί, is very rare; perh. only found here. Some, however, take σ' for σέ, and make it subj. of ἀφύξειν (ἀφύσσω): that you will amass, etc.

173-187. φεύγε μάλ', flee certainly! — ἔγωγε differs how in meaning from ἐγώ? See Lex. — ἄλλοι, sc. εἰσίν. — κέ w. fut. indic. to mark the fut. event as contingent: *who will honor me* (if an opportunity shall occur). Cf. κέν, v. 187, N. — μητίετα: decess. ? H. 136 D; K. § 211, 1, (c). — ἔρις, sc. ἐστὶ: φίλη, pred., *s' strife is dear*, etc. With πόλεμοι and μάχαι understand the same pred. — θεός που, *doubtless some god*, etc., i. e. no credit is due to you. Cf. ποδί, v. 128, N. τόγε refers to the clause εἰ... ἐσσι, *if you are very strong*. — σέθεν. H. 233 D; K. § 217. Cf. ἔθεν, v. 114: depends on ἀλεγίζω. — κοτειντος, sc. σέθεν. — ὥς, causal, *as, since*: τὴν μὲν... πέμψω and ἐγὼ δὲ κτέ., are the principal sentences, *I will send her (away) with*, etc. So Cr. and St. understand the sentence. Yet Naeg., and following him F. and Düntz., takes ὥς as denoting a comparison, and ἐγὼ... ἄγω as equal to οὕτως ἐγὼ κτέ.; *as Phoebus Apollo takes...*, *so I*, etc. With this const., τὴν μὲν... πέμψω is made quite subordinate. I prefer the first explanation. — ἀφαιρεῖται w. two accs., *takes from me Chryseia*. H. 553; K. § 280, 3. Force of the mid.? *takes away*, sc. *in his own interest, selfishly*. "ἀφαιρεῖσθαι w. two accs. only in the Il." Naeg. — τὴν μὲν ἐγὼ... , ἐγὼ δὲ κτέ., *I will indeed send her...*, *but I, going in person*, etc. κ' ἄγω less positive than the preceding fut. indic. πέμψω. Cf. N. on κεν ἔλωμαι, v. 187. Notice the emphat. position of ἐγὼ before δέ, where we might expect Βρισηίδα δέ, as correl. w. τὴν μὲν. — τὸ σὸν γέρας, emphat. appos. w. Βρισηίδα: τό, *demons. that reward of thine*. — καὶ ἄλλος, *another also* (as well as you). — ἴσον φάσθαι, *to affirm an equality with me*, or *to fancy himself equal (with me)*: φάσθαι, H. 404 D; K. § 178. — δμοιωθήμεναι (aor. infin. pass. as mid. fr. δμοιῶ) ἑαυτὴν, *to compare himself (with me)*: lit. *to make himself similar face to face (with me)*.

188-200. Πηλεῶνι: patronym. H. 466, a. — οἱ (enclit.): cf. N. v. 104; depends on μερμήριξεν, dat. of interest: στήθεσσι depends on ἐν: *his heart within his shaggy breast*, etc. — ἥ... ἥέ, *whether... or*. — τοὺς μὲν... δὲ κτέ., *should disperse these* (the companions of Agamemnon), *whi e he* (Achilles), etc. One might expect here the antithesis τοὺς μὲν... Ἀτρεΐδην δέ: but δ δέ gives more prominence to Achilles—the principal figure in the mind of the poet; who is here, as ever, an artist. — εἶος, *while*. Many edit. have εἰς. — ἦλθε δέ, *then came*: cf. N. on δέ, v. 58.

— πρὸ . . . ἦκε, sc. αὐτήν, sent (her) forth. — ἀμφω, obj. of φιλέουσα: understood (in the gen.) w. κηδομένη: *loving and caring for both*, etc. ξανθῆς κόρης, *by his blonde hair*, or as many render, *by his golden hair*. Const. ? H. 574 ; K. § 273, 3, (b), (β). — οἶφ, sc. οἶ, to him alone. — μετὰ . . . ἐτράπετο: μετατρέπω. Notice the frequency of tmesis in Hom. — δεινὸν . . . φάανθεν (H. 396 D ; K. § 230), and her two eyes appeared terrible, or shone terribly. In this way Achilles recognized her. The epithet γλαυκῶπις (v. 206) has reference to the peculiar and fearful brilliancy of her eyes: οἶ δσσε, cf. v. 104, N. on οἶ: lit. *appeared in respect to her*. The rendering, *appeared to him*, is not considered admissible.

201-214. μὲν depends on προσ-, ἔπεα on -ηῦδα (αἰδῶν), *having lifted up his voice (φωνήσας) he addressed to her*, etc. — ἦ ἴνα . . . ἴδῃ (2d pers.): *is it that thou mayest behold*, etc. ? i. e. hast thou indeed come that, etc. — τό, *this, it*, i. e. what he is about to say. τελέεσθαι, fut. *that it will be accomplished also*. — ὑπεροπλήσι: meaning of abstract nouns in plur. ? H. 518, c ; K. § 243, 3, (3): *by his insolent acts*. — ἂν ὀλέσῃ: cf. N. on κ' ἔγω, v. 184. — αἶ κε; cf. v. 66: πίδαμαι, πείδω. — ἀλλ' ἦτοι κτέ., *but truly in words hold up before him (the future) just as it shall come to pass*. So this line is understood by Naeg., Cr., St., F., and others ; the best commentators on Hom. Yet Düntz., Koeppen and some others think this meaning of ὀνειδισον (ὀνειδίζω, in the sense, *to cast before, hold up before*) inadmissible ; and render the verse, *but truly with words reproach (him), as opportunity shall occur ; or as much as you please*. — τὸ δὲ κτέ., cf. v. 204. — καί, intens., join w. τρίς: *at some time even thrice as many*, etc. — ὕβριος . . . τῆσδε: i. e. the insult offered by Agamemnon. — ἡμῖν, to us, i. e. Athena and Hera.

216-222. εἰρύσασθαι: H. 405 D, b ; K. § 239. 1st aor. mid. For σσ, see H. 344 D ; K. § 223, 2, to keep the word of you both. — καὶ . . . κεχολωμένον (sc. ἐμέ, subj. of εἰρύσασθαι), *even though very great'y enraged in heart*. — ὅς κε: why is κέ expressed ? H. 757 ; K. § 333, 3, and 4 ; G. § 60, 3. — μάλα τε: notice the use of τέ here. H. 856, a ; K. § 321, R. 4. — ἔκλυον (κλύω): used as gnomic aor. H. 707 ; K. § 256, 4, (b) ; G. § 30: *whoever obeys*, etc., *him do they certainly hear*. — ἦ, he spoke: H. 404, 1 ; K. § 178, R. 3. It forms a sentence by itself, and hence is easily distinguished fr. ἦ, intens. — ὦσε, ὠδέω. — βεβήκει (βαίνω) "has in the epic language the sense of the imperf. or aor." Butt. Yet Cr., Naeg., St., and others take it as strictly pluperf. ; *was gone* (that very instant),—the pluperf. denoting the suddenness of her departure. — δώματα depends on ἐς, which by the rule (H. 104, a) would be writ-

ten ξς. Küh., § 32, limits this rule to ἐξ and the adv. ὧς. — *μετὰ*: force w. the acc.? H. 645; K. § 294, II.

224-230. οὐπω: composition? Differs how in meaning fr. οὐκέτι? — *κυνὸς ἔχων*: cf. *κυνῶπα*, v. 159. — *οὔτε ποτέ*, *neither at any time*. Dif. in meaning between *ποτέ*, *πῶ*, and *ἔτι*? — *πόλεμον*: prevailing meaning in Hom.? See Lex. — *ἀριστήεσσιν* (*ἀριστεύς*): H. 189 D; K. § 213, 3. — *τέτληκας* is taken by F. and Düntz. as pres. in meaning. I see no good reason for not understanding it as perf.: *neither at any time hast thou had the daring* (lit. *hast thou endured in heart*), etc. Forms in use fr. this stem? See Lex. ΤΛΑΩ. — *τὸ δὲ . . . εἶδεται*, *for this seems*, etc. The causal meaning of *δέ* in the epic language is questioned by some critics; yet it seems more natural to render it *for*, in this, and many other passages. *κῆρ*, *fate, death*, Lex. II. Differs how fr. *κῆρ*? *εἶδεται*, Lex. ΕΙΔΩ. A. II. Cf. in sound and meaning, Lat. *videtur*. — *δῶρ' ἀποαιρείσθαι* = Att. *ἀφαιρείσθαι* (sc. *τούτων*, cf. v. 182), *to take away the gifts from him, who*, etc. — *δοῖς . . . εἴπῃ*: notice the omission of *ἄν*. H. 757, 759; K. § 333, 3, R. 3; G. § 63. — *σέθεν ἀντίον*: Lex. ἀντίος, III., *in opposition to thee*.

231-239. *δημοβ. βασιλεύς*: nom. for voc. H. 541; K. § 269, 2. — *ἦ γὰρ ἂν . . . λαβήσαιο*: condit. omitted. H. 752; K. § 340, 1; G. § 52, 2. A condition of the 2d form is readily supplied by the mind; *εἰ μὴ οὐτιδανοῖσιν ἦνασσε*: *for* (were this not so, i. e. did you not rule over worthless men) *you would surely now for the last time*, etc. — *ἔκ τοι ἐρέω*: v. 204. — *ἐπὶ . . . ὁμῶμαι*: Lex. *ἐπὶ ὁμνυμι*: *ὄρκον* v. 233, is used in the primary sense,—*an object, sign, or witness, of an oath*: in v. 239, it is used in the secondary sense,—*an oath*. In v. 233, render, *I will swear by a great sign* (of an oath); *yes, by this sceptre, which*, etc. *ναὶ μά*: H. 545; K. § 316, 4. — *μέν = μὴν*: H. 852, 13; K. § 316, Rem. — *τὸ . . . φύσει* (*φύω*), . . . *λέλοιπεν*. The mind readily supplies a clause in reading this sentence,—*which shall never put forth*, etc. (and has never put them forth) *since the time when it has first left*, etc. — *ἔλεψεν*, *λέπω*: *for around it the bronze has peeled off*, etc. *χαλκός*, as often, the material for the thing made (metonymy). We may translate it, *the knife*; or may retain the figure and render it, *the bronze*. The oath of Latinus, Aeneid, 12, 206 ff. is very similar, plainly an imitation of Homer.

Ut sceptrum hoc (dextra sceptrum nam forte gerebat)
Nunquam fronde levi fundet virgulta neque umbras,
Quum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro, etc.

— *μίν, it*, denotes the same object as *ἔ*, v. 236, i. e. the sceptre. — *δέμοντας*: dif. forms of the gen. of *δέμις*? See Lex. — *οἶτε*, H. 856; K. § 321, R. 4. — *εἰρύαται*: Lex. *εἰρύω*, IV. -*αται*: H. 855 D, e; K. § 220, 13. — *πρὸς Διός*, *by the authority of Zeus*. — *δ*, subj.; *μέγας ὄρκος*, predicate.

240-253. Ἀχιλλῆος (gen. of cause) *ποδῇ*, a *longing for Achilles*. — *ἴλας*, obj. of *ἔεται*, *shall come upon*, etc. Cf. N. on *ὄν... ἰκῶμαι*, v. 139. Different forms of *υἱός* in the oblique cases? See Lex. — *ἀχνύμενος*, concessive, *though*, etc.: *πέρ*, intens. — *εἴτ' ἄν* = Att. *ὅταν*. — *ὅτ'*, *because*. The critics are agreed as to the meaning of *ὅτ'*; but not as to the letter elided. Cr., F., Düntz. and others take it for *ὅτι* (H. 70 D): Naeg., and others, for *ὅτε*. The greater number of critics are of the former opinion, that *ὅτ'* here, and in some other passages, stands for *ὅτι*. — *ποτὶ... βάλε*, *προσβάλλω*: *γαῖῃ*, const.? H. 605; K. § 300, 3, (a). — *πεπαρμένον* (*πείρω*), agrees w. *σκήπτρον*. — *τοῖσι*: const.? dat. w. *ἀνόρουσε* (*ἀνά, ὀρούω*): H. 601; K. § 284, (10). Cf. vv. 58 and 68. — *τοῦ... αὐδῆ*: *ex ejus lingua melle dulcior fluebat oratio*. Cic. de Senec. 10: 31. — *ῥέεν* (*ῥέω*), imperf. without augment. — *τῷ*: const.? Cf. *τοῖσι*, v. 47; join w. *ἐφθίαδ'* (= *ἐφθίατο*, fr. *φθίνω*; cf. *εἰρύαται*, v. 239, N.): *from before him, had passed away*, etc. *δύο γενεαί*, *two generations*. Herod., II. 142, says, *γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν*. This would make Nestor somewhere between 67 and 100 yrs. old. — Notice the dif. between *οἱ οἱ*: the former is a relat. (*γενεαί*, anteced.), subj. of *τράφεν* and *ἐγένοντο*: the latter is a pers. pron., depending on *ἅμα*, *together with him*. — *τράφεν* (Att. *ἐτράφησαν*) ἡδ' *ἐγένοντο*: lit. *were brought up and born*. Our idiom would invert the order; *were born and brought up*. "In a hysteron proteron, the more important thought usually precedes: the second appears as a less essential complement of the idea. Hence *τράφεν*, as denoting a more intimate relation among men than *ἐγένοντο*, is placed first;" F. "In the retrospect, the period of one's education appears nearer and more important than the year of one's birth; and hence, is mentioned first." Naeg. — *μετὰ* w. dat. H. 643; K. § 294, R. — *δ σφιν*: cf. v. 73.

254-258. ὦ: notice the accent; an exclamation of astonishment: before the vocative, it is written ὦ (perispomenon): *πόποι*, see Lex. Here it seems to denote the various emotions of surprise, shame, and grief; but especially the last: *O, woe is me! truly, great sorrow*, etc. — *γηθήσαι*: notice the accent, showing that it is optat. H. 367, R. e; K. § 118, R. 3. — *κεχαροῖατο* (*χαίρω*), *πυθολατο* (*πυνθάνομαι*): for the ending, cf. *ἐφθίατο*, v. 251; *εἰρύαται*, v. 239. Force of this form of cond. sent.? H. 748; K.

§ 339, II., (a). *Truly, Priam, etc., would rejoice.* — σφῶν . . . μαρναμένουν, *should learn all these things respecting you two wrangling*; or, as F. renders, *respecting you two, how you wrangle*, understanding the particip. as denoting manner. Const. of σφῶν? H. 582; K. § 273, R. 20. — οἱ, plur. relates to σφῶν, dual. Such interchange of number is frequent. H. 517; K. § 241, R. 8. — περὶ . . . ἐστέ (περίεμι): *who are superior to the Danaï in counsel, and are superior in fighting*: μάχεσθαι, same const. as βουλήν, acc. of specif. H. 762; K. § 305; G. § 93, Note 3.

259–272. ἔμφω δὲ κτέ., *for ye are both, etc.* Cf. N. on δέ, v. 228. — γάρ (γέ, ἄρα), denotes *confirmation* (γέ), and an *inference* (ἄρα). K. § 324, 2. We may perh. express the idea here, in this way: *consider now, that I have once associated with men even braver, etc.* — ἥπερ ὑμῖν, *than you*: grammatically in the same const. as ἀνδράσιν; but logically = ἥπερ ὑμεῖς ἐστε, *than you are*. In a similar way, v. 263, οἷον Πειρίδοον κτέ. = οἷος Πειρίδοος ἦν, *such as Pirithous was*. — οἷγε, Lex. ὅγε: cf. v. 190. — γάρ, v. 262: the confirmative idea seems here again to be more prominent: *be assured, I have not yet seen, etc.* Notice here ἴδον (Att. εἶδον), and above ὠμίλησα, aor., where we more naturally use the perf.; — a frequent difference of idiom between the two languages. H. 706; G. § 19, N. 4. — οὐδὲ ἴδωμαι, nearly like the fut. indic., but less positive. H. 720, e; K. § 259, R. 4; G. § 87. — κάρτιστοι δῆ: notice this use of δῆ. H. 665; K. § 315, 2. — μέν (vv. 267, 269) = μήν. H. 852, 13; K. § 316, R. — Notice the emphatic repetition κάρτιστοι . . . κάρτιστοι . . . καρτίστοις. — φησὶν, appos. w. καρτίστοις. — ἀπόλεσσαν (ἀπόλλυμι), trans. *destroyed (them)*. — κατ' ἐμ' αὐτόν (Hom. does not use the Att. forms ἐμαντοῦ, (acc. ἐμαντόν), σεαυτοῦ, etc.), *by myself alone, or for myself alone*. Thus it could be seen what service he, as a single man, rendered. Wolff, however, understands the phrase thus, *according to myself, like myself*, i. e. *worthily of myself*; or, as we sometimes say, *according to the best of my ability*. So St. and Düntz. — Notice the emphat. posit. of ἐγώ: also in juxtaposition and contrast w. κείνοισι, *them*, the heroes above named; same as the subj. of ἀπόλεσσαν and καλέσαντο. — ἄν, join w. μαχέοιτο, poten. optat. and *with those (heroes), no one of those who, etc. would fight*.

273–284. βουλέων (H. 128 D, b; K. § 211, 4), depends on ξύνειν (= Att. συνίεσαν, fr. συνίημι. H. 355 D, c; K. § 220, 14), *they heeded my counsels*. — ἄμεινον (accent: H. 175, a; K. § 65, 5, (b).), sc. ἐστίν. — σύ: Agamemnon: τόνδε, remote obj.; κούρην, direct obj. of ἀποαίρεο. Cf. vv. 182, 230, Note. Observe the irreg. form ἀποαίρεο, for ἀποαιρέεο, with an ε elided and the accent drawn back. — ἀγαδὸς περ ἑών: in the same

sense as in v. 131. Cr., Naeg. and others. — *ἔα* (*ἰδώ*): *ἔς* (followed by the enclit. *οἰ*, hence in the text, *ἔς*), *as*: *but leave (the maiden to him), as the sons of the Achaeans first gave (her) to him for a prize.* *ἔς* is usually understood here as denoting *manner*, rather than *cause*. So Naeg., St., Düntz. and others. Cr. allows either interpretation. *γέρας* is in appos. w. the obj. of *δόσαν*. — *ἐμμορε, μείρομαι*. — *ῥτε* (*δοτε*): H. 856, a; K. § 321, R. 4. — *γείνατο*: distinguish carefully between *γείνομαι* and *γίγνομαι*. See Lex. — *ἀλλ' ὄγε*, *yet he*, begins the apodosis. What words (like *ἀλλ'*) lose their accent by elision? H. 100; K. § 31, III. — *Ἀτρεΐδῃ*: notice the emphat. posit. of this vocat. Cf. v. 277. — *αὐτὰρ ἔγωγε* (emphatic) *κτέ.*, *moreover I myself* (companion of ancient heroes) *beseech you to lay aside your anger against Achilles.* *Ἀχιλλῆϊ*, remote obj., depending on *μεθέμεν* (= Att. *μεθεῖναι*, fr. *μεδίημι*): H. 597; K. § 284, (10). — *πολέμοιο* depends on *ἔρκος*, as objec. gen., *a defence to all ... against, etc.*

286-291. *ναὶ ... πάντα*, *yes, surely, all this at least* (*γέ* imparts emphasis to the preceding word). All that Nestor had said was fitly spoken; *but* (*ἀλλ'*, v. 287) something more was to be considered. — *κατὰ μοῖραν*: see Lex. *μοῖρα*, III. 5. — *περὶ ... ἔμμεναι* (Att. *περιεῖναι*), *κρατέειν, ἀνδρᾶσσειν, σημαίνειν*: the repetition of the idea, in words so nearly synonymous, finely presents Agamemnon's emotion, and his idea of the grasping ambition of Achilles:—*to be above all, to have power over all, to be king over all, to dictate to all.* — *ἄ*, acc. of specif.: *τινὰ* (Lex. *τις*, II.), subj. of *πείσεσθαι* (*πειδῶμαι*), *in which, I think here and there one* (meaning particularly himself) *will not obey.* — *εἰ ... ἔδεσαν ... προδέουσιν κτέ.* Force of this const.? H. 745; K. § 339, 2, 1, (a); G. § 49, 1: *if the immortal gods have made him. . . , do they therefore permit him, etc.* *προδέουσιν* (from the simple stem *ΘΕΩ*) = *προτιδέουσιν*. So it is usu. understood.

292-303. *ὑποβλήδην*, adv. (fr. *ὑποβάλλω*), *interrupting, interposing.* — *ἦ γάρ ... ὑπείξομαι*, *No! for surely I should be called... if now I shall yield, etc.* See Lex. *γάρ*, I. 2. Notice the mixed form of cond. sent. H. 748, 745; K. § 339, 3; G. § 54, 2. Force of *δή*. H. 851; K. § 315, 2. *πάν ἔργον*, *in every thing*, adv. acc. — Vv. included in brackets do not, in the opinion of Dindorf, belong to the text (see vv. 265, 296); and hence are often omitted in translating. Omitting v. 296, we may repeat with *μη ... ἔμοιγε, ταῦτ' ἐπιτέλλεο*, *on o'hers indeed charge these things, for not on me at least* (may you charge them). The idea is more pointed thus. — *ἐνὶ ... βάλλεο* (*ἐμβάλλω*): force of the const.? H. 618, a; K. § 300, 3, *lay it up in thy heart, or take it to thy*

heart. — Different forms of the fut. of μάχομαι in Hom.? Att. form? — οὔτε σοί: why orthotone here? H. 232; K. § 35, R. 2. — οὔτε τῷ (enclit.) ἄλλῳ: difference between the dat. of τῆς and the dat. of the article? σοί and ἄλλῳ depend on μαχήσομαι. — ἐπεὶ με ἀφέλεσθε (ἀφαιρέω) κτέ., since ye *who* gave (her), etc. He speaks of the event as if already past. — τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits τῇ: *but of the other things, which, etc., of these, you may take and bear away nothing*, etc.: δοῖ, adj. fr. δοῖς: οὐκ ἂν τι φέροις, poten. optat. H. 722, b; K. § 259, 3; G. § 52, Note. — εἰ δ' ἔγε (see Lex. under this phrase), *but, if you please, come!* μήν (H. 852, 13; K. § 316, 1), a confirmative word, arresting the attention and fixing it on the preceding thought. Its force may perh. be conveyed best in Eng. by emphasizing the word *come*. — γνῶωσι (γυγνώσκω): cf. δῶωσιν, v. 137, N: καὶ οἷδε, *these also*: οἷδε differs how, in form, fr. 3d sing. of οἶδα? — δουρί: dif. forms of gen. of δόρυ?

305–321. ἀνστήτην = ἀνεστήτην: H. 73 D; 307 D; K. § 207, 7. — λῦσαν, Lex. λῶω, III. Notice the change in number. — ἦτε: H. 405 D; K. § 226: οἷς, possessive pron. = Att. τοῖς. — προέρυσσαν, προερίω. — ἐς... ἐς... ἀνά, sc. νῆα: *he selected for (it, the ship), etc.* — βῆσε, *he caused to go, he drove*. What tenses of βαίνω are trans. in the act.? H. 416, 2; K. § 158, 1, R. — εἶσεν: H. 431 D, 6; K. § 230, εἶσα: *he led and placed on board*, etc. — ἐν... ἔβη, *and in (it) went*, etc. — Οἱ μὲν, v. 312, *they*, Odysseus and his men. — κέλευθα: const.? H. 547, b; K. § 279, 6. — ἄνωγεν, ἄνωγα. — οἱ δέ, *and they*, the people who were left after Odysseus and his companions had set sail. — οὐρανὸν ἵκεν: cf. N. on ὃν ἴκωμαι, v. 139. — ἐλισσομένη κτέ., lit. *whirling around the smoke*, “*wreathed in smoke*.” D. — τά, *these labors*, v. 314 ff. — ἐπηπείλησ', ἐπαπειλέω. — τῷ, relat.: οἷ, dat. of interest.

322–332. κλισίην: const.? H. 551; K. § 277. — χειρός, gen. part. *by the hand*. — ἀγέμεν: infin. as imperat. Cf. λῦσαι, v. 20, N. — δῶρσιν: H. 400 D, i; 361 D; K. § 220, 4; 224, 7. — ἐγὼ... ἔλωμαι: cf. v. 137, N. Observe again δέ (after ἐγὼ) in the apodosis. H. 862, b; K. § 322, R. 8. — σὺν πλεόνεσσι, *with greater numbers*. See Lex. πλείων, end. What is the Att. dat. plur.? — τό, cf. v. 228. — ῥ'γιον, adj. here: *more dreadful*. Deriv.? See Lex. — κρατερὸν κτέ. Cf. v. 25. — τῷ δέ, *and these two*, i. e. the two heralds. — βάτην: H. 408 D, 1; K. § 230, βαίνω. — ἐπὶ τε κλισίας... ἰκέσθην: ἰκνέομαι often takes the acc. without a preposit. Cf. v. 240; v. 362. — τόν, *this one, him*, i. e. Achilles. — οὐδ' ἔρα: notice the force of ἔρα here: *nor, as might be imagined, did Achil. rejoice*, etc. — ταρβήσαντε, aor., denoting the effect, at the first sight of Achilles: αἰδομένω (αἰδομαι, poetic = αἰδέομαι), pres.,

denoting continued emotion: *the two, confused and reverencing the king* (Achilles) *stood still*. Düntz. calls attention to the fact that only the 1st aor., not the pres. particip., of *ταρβέω* is used in Hom. It seems unnatural to refer *βασιλῆα* here to Agamemnon. Very few critics understand it thus. *βασιλεύς* is often spoken of others, besides the commander in chief. — *οὐδέ τί μιν κτέ.*, *nor did they speak to him at all, nor interrogate (him)*. A natural and graphic description throughout. The passage, a little below, is illustrated by Flaxman, in one of his best sketches.

334–344. *Χαίρετε*, the usu. salutation, *Hail! heralds!* etc. — *ἄσσον*: how compared? Lex. *ἄγχι*. — *ἄσσον ἵτε*, a familiar and courteous address, *come nearer*. The Germans often say, *Treten Sie näher!* where we should say, *Walk in!* — *ἔμμε* (= Att. *ἑμείς*), sc. *ἔστέ*. Do words beginning with *υ* ever take the smooth breathing in the Att. dialect? — *δ* (notice the accent, distinguishing it fr. *δ* the article), *who*. H. 243 D; K. § 217, 5. *σφῶϊ*, 2d pers. *you two*, obj. of *προτεῖ* (*προτίημι*). — *Πατρόκλεις*: see Lex. *Πάτροκλος*. — *καί σφωιν* (enclit. 3d pers.) *δός*, and *give (her) to them*, etc. — *τῶ αὐτῶ*, *these two themselves*, subj. of *ἔστων*: *μάρτυροι*, pred. What does *αὐτός*, in all its forms, w. the article before it, mean in the Att. dialect? — *πρός τε κτέ.*, *in the presence of the gods*, etc.; a solemn form of oath. — *εἴποτε δ' αὐτε*: *δ' = δὴ*; cf. *μὴ δ' οὕτως*, v. 131, N. Thus *δ'* here is now usu. understood (cf. Spitz., 'r, St., Naeg, F., Düntz. and others): and this clause is taken as protasis, with the preceding as apodosis. Thus, *let these two themselves be witnesses*, etc., *if ever again indeed*. Yet we may understand the sentence differently, taking *δ'* for *δέ*, and this clause as a protasis, with a following apodosis suppressed. So H. 883; K. § 340, 2, (b). — *ἐμῦναι* depends on the combined idea *χρεῖῶ ἐμείῳ*, *need of me to avert*, etc. What Achilles would do in such a case is not declared, but is clearly enough implied; and is really more significant, when left thus unexpressed. — *ὄγε*, *this man*, Agamemnon. — *δύει*, intrans. Lex. *δύω* (B), or *δύνω*. — *πρόσω καὶ ὀπίσω*. Critics are not agreed in the interpretation of these words. Some understand them to mean *the immediate and the remote future*: others (Cr., St., D.) understand the sentence thus, *nor does he know how at all to take into view at once the future and the past*. Perh. the latter interpretation of these words in Hom. is more generally preferred. — *δῆπως . . . μαχέονται*: the general rule (H. 739; K. § 330, 2; G. § 44) would require here the subjunc.; as *οἶδε*, the verb of the principal clause, is pres. in meaning. Yet see H. 730; K. § 330, R. 2; G. § 44, N. 2. The ending *-οῦντο*, st. *-όλατο*, is thought to occur only here in Hom. — *οἱ παρὰ νηυσὶ . . . Ἀχαιοί*: lit. *those by the ships, Achaeans*: Eng. idiom, *the Achaeans by the ships*.

345-351. φίλος: notice the frequent and peculiar use of φίλος (Lex. 3.) in Hom.,—nearly equivalent to a possessive pron.—ἐπεείδετο, ἐπι-
πείδομαι.—δῶκε δ' ἄγειν, and gave (her to them) to conduct (away).
Const. of ἄγειν? H. 765; K. § 306, 1, (d); G. § 97. Is the infin. in
Latin thus used?—ἵτην: H. 405 D, 1; K. § 226.—γυνή: defin.
appos. w. ἡ: H. 500, d; K. § 247, 2: lit. *but she, the woman*, etc. Cf. N.
on *οἱ παρὰ νηυσὶ κτῆ.*, v. 344; also N. on v. 382. It is easier and suffi-
ciently accurate to say, *but the woman reluctantly went*, etc.—ἐτάρων
depends on νόσφι: θῖν' ἔφ' (anastrophe, H. 102 D, b; K. § 31, iv.), con-
nect w. ἕζετο: *having immediately withdrawn apart from . . . he sat down*
on the beach of, etc.—ὀρώων (ὀρώω): explain the form. H. 370 D, a; K.
§ 222, (3).—ἐπ' ἀπείρονα πόντον, *upon the boundless deep*. The read-
ing ἀπείρονα, st. οἶνοπα, *wine-faced, dark*, is adopted by Dind. in his latest
editt.; also by F.; and was preferred by Aristarchus. Faesi suggests
that a view of the boundless deep would impress Achilles with a keener
sense of his helpless condition.—πολλά, adv. H. 226; K. § 278, R. 1,
he earnestly prayed to, etc.

352-361. ἔτεκές γε: force of γέ? H. 850; K. § 317, 2. Force of
πέρ? H. 850, 3; K. § 317, 1. *Since you even bore me* (i. e. even at my
birth it was determined) *being very short-lived*, etc. τιμήν περ, *honor cer-*
tainly.—ὀφείλλειν: ὀφείλω, II. Dif. in meaning between ὀφείλω and
ὀφείλλω? See Lex.—οὐδὲ . . . τυτθόν, *not even a little*. Zeus had failed
to fulfil his promise, as Achilles viewed the case, in permitting Aga-
memnon to treat him with dishonor.—αὐτὸς ἀπούρας, *having him-*
self, etc., repeats and strengthens the idea ἑλόν, thus expressing more
fully the emotion of Achilles.—γέροντι, in appos. w. πατρί. They
may be rendered, *her aged father*. His name was Nereus: hence,
Thetis his daughter, mother of Achilles, was called a Nereid nymph.
—ἀνδρῶν, ἀναδύομαι.—δακρυχέοντος; relation of time: *as he wept*.
—χειρὶ . . . κατέρεξε (καταρέζω), *caressed him with her hand*. The
latter half of v. 361, is a somewhat frequent formula in Hom. See Lex.
ἐξονομάζω.

362-369. φρένας, partit. appos. w. σέ. H. 500, b; K. § 266, R. 4, *why*
has sadness come upon you, your mind? more freely,—*upon your mind?*
—εἰδομεν (οἶδα); subjunc. w. short mode-sign: *that we both may know*.
—ιδυίη (the reading of Dind. last edit. and of F.; H. 409 D, 6; K. § 228,
οἶδα) agrees w. τοί: ταῦτα πάντα, obj. both of ἀγορεύω and of ιδυίη: *why*
do I rehearse all these things to thee knowing (them all)? Still he pro-
ceeds with the story, thus unburthening his heart to his sympathizing
mother. It is well to consider in this whole description—both the inter-

view with his mother and that with the heralds—whether the verse of Horace, describing Achilles,

Impiger, iracundus, inexorabilis, aeer,

(*De arte poetica*, v. 121.)

presents a full and truthful picture, according to the Homeric conception. — *ἐς Θήβην*, to Thebe, mentioned again 6, 397, as the home of Andromache, wife of Hector. — *διεπράδομεν, διαπέρδω*. — *τά*, these things, the spoils from Thebe (expressed above in *πάντα*, all things); obj. of *δάσσατο* (*δαίωμαι*, H. 434 D, 4; K. § 230). — *ἐκ* . . . *ἔλυν, ἐξαίρῃς* : 'Ατρείδῃ, dat. of interest, for *Atrides*, i. e. Agamemnon.

370–388. *αὐδ'* (= *αὐτε*) is here, as often, simply a particle of transition: *and after that, and then*. — Vv. 372–376: cf. vv. 13–16; 22–25. — *ἐπεὶ* . . . *ἦεν*, since he (ὁ γέρον) was very dear to him (Apollo). — *βέλος*, obj. of *ἤκε* (*ἵημι*): he (Apol.) sent, etc. — *οἱ δὲ* . . . *λαοί*, and they, the people; a frequent const. in Hom. Cf. *ἡ δὲ* . . . *γυνή*, v. 348, Note: also, v. 383, *τὰ δ'* . . . *κῆλα θεοῖο*. As a literal rendering is awkward, we usually say, *and the people*, etc.; *and the shafts of the god*, etc.; and so of other instances, where this idiom occurs in Hom. — *ἄμμι*: H. 233, *ἐγώ*; K. § 217; depends on *ἀγόρευε*: *ἐκάτοιο*, epithet of Apol., rendered by D., the Archer-god: cf. *ἐκέρχον*, v. 147. — *πρῶτος*: cf. Lat. *primus*, used in the same way. — 'Ατρείωνα: patronymic. H. 466. — *ἀναστάς*, sc. 'Ατρείων: *ἠπείλησεν* (*ἀπειλέω*) *μῦθον*. The slow, and even labored, movement of these words (read metrically) is well fitted to call attention to the thought. — *ῖ* (relat. masc.): cf. *ῖ*, v. 386, N. Force of *δή*? H. 851; K. § 315, 2, *which now in fact has been carried into execution*. Notice *τετελεσμένος ἐστίν*, a longer and more emphatic expression than *τετέλεσται*.

389–395. *τήν*, this one, her, i. e. Chryseis, emphatic posit. — *ἐς Χρυσήν*: cf. N. v. 100. — *πέμπουσιν, ἄγουσι*: notice the juxtaposition of the two verbs;—not an unfrequent arrangement, making both emphatic. H. 885 end; K. § 348, 10, *are sending*, etc., *and they are actually on their way with gifts for the king*, i. e. Apollo, cf. v. 36. — *τήν δὲ* . . . *κούρην Βρισηῖος*: cf. N. on *οἱ δὲ* . . . *λαοί*, v. 382: *the daughter of Briseus*. *νέον*, adv. *just now*. — *σὺ*, emphat. position: *περίσχεο, περιέχω*, III. — *ἔῃος*, see Lex.; in many editt. written *ἔῃος*: *defend thy brave son*. Some critics, however, think *ἔῃος* here has nearly the force of a possess. pron. like *φίλος*, and render it simply, *thy son*. — *λίσσαι*, imperat., *λίσσομαι*. — *εἴποτε δὴ* (cf. v. 40, N.) *τι*, *if ever a-ready in any thing*. — *ῥήσας, δνίγημι*. — *ἢ ἔπει* (fr. *ἔπος*: dif. fr. *ἐπεὶ*) . . . *ἢ καὶ* (intens.) *ἔργῳ*, *either by word, or even by actual service*.

396-406. σέο (Att. σοῦ, depends on ἔκουσα) . . . ἐνχομένης, *I have heard you boasting in the palace of my father.* — δτ' = δτε, *when.* — σὴ agrees w. the subj. of ἀμύναι. Why nom.? H. 774, 775; K. § 307, 4: *that you alone among, etc., averted, etc.* — Ὀλύμπιοι: subst. here: *when others, Olympian divinities, both Hera, etc.* The mother of Achilles (Thetis) was not an Olympian divinity herself; so, we cannot say, *when other Olymp. divinities.* — τόνγε, *even him*, i. e. Zeus. — ὑπελύσας: ὑπολύω, II. — ὄχ', ὄκα. — δν relates to ἐκατόγχειρον (used as subst.); and is the obj. of καλέουσι. Briareos is usually thought to be an ancient name, and hence, called by the poet, the name used among the gods: while Aegaeon was the name used by the contemporaries of Homer. — δέ τε: H. 856; K. § 321, R. 4. — ἄνδρες πάντες, sc. καλέουσιν. — γάρ introduces the reason for summoning the "hundred-handed": *αὐτε, in turn, on his part.* As Poseidon was mightier (at least, in conjunction with Hera and Athena,) than Zeus; so *in turn, Aegaeon was mightier than his father* (Poseidon): lit. *was better in might.* — τόν, *this one, him*, the hundred-handed. — οὐδέ τε: cf. δέ τε, v. 403: *nor did they bind (Zeus).*

407-412. τῶν . . . μνήσασα (μυμήσκω): const.? H. 554, 576; K. § 273, 5, (e): *now reminding him of these things.* — γόνων (γόνυ): const.? H. 574, b; K. § 273, 3, (b): *take (him) by the knees.* D. "*clasp his knees.*" — αἶ . . . ἐδέλῃσιν (cf. δάησιν, v. 324, N.), *if perchance he may in any way consent, etc.* — ἐπὶ . . . ἀρῆξαι, ἐπαρήγω. — τοὺς δὲ . . . Ἀχαιοὺς: cf. οἱ δὲ . . . λαοί, v. 382, N. — ἔλσαι (infin. depends on ἐδέλῃσιν), see Lex. εἶλω: ἀμφ' ἔλα, see Lex. ἀμφί w. acc. — ἐπαύρωνται: Lex. ἐπαυρίσκομαι, B, 1. — ἦν (cf. v. 72) ἄτην, obj. of γνῶ: δτ', cf. v. 244, N., *his mischievous folly, in that he, etc.*

414-418. αἰνὰ (adv.) τεκοῦσα (τίκτω), *having borne you to a terrible fate.* — αἶδ' ὕφελος (δφείλω) . . . ἦσθαι (ἦμαι), *O that you were sitting, etc.* Force of this form of wish? H. 721, b; K. § 269, R. 6; G. § 83, 2; cf. ὥφελε μὲν Κύρος ζῆν, *O that Cyrus were living!* Δn. 2, 1, 4: ἦσθαι is what tense in form, and what, in meaning? H. 406, 2; K. § 190. — ἐπεὶ κτέ.: the idea is expressed first positively; then, negatively, — a frequent idiom: αἶσα, *period of life determined by fate, destined life*: μίνυνθα, δῆν, adverbs in the pred., may be rendered as adjs.: *since now your destined life is very brief; certainly, not very long.* — περὶ πάντων, *surpassing all, above all.* H. 650, b; K. § 295, 3, 1, (d). — ἔπλεο (πέλομαι): imperf., usu. pres. in meaning. H. 424 D, 35. — τῷ, *by reason of this fact, therefore.*

419-427. τοῦτο . . . ἔπος, *but indeed, to announce this word* (which Achilles had above suggested): ἐρέουσα, fut. of φημί, agrees w. the subj.

of εἰμι: distinguish carefully fr. pres. ἐρέω = εἶρομαι. — εἰμι αὐτή, *I will go myself*. — αὖ κε πείδηται, sc. Ζεύς. — μήνι (= μῆνιε, imperat. pres., μῆνιω), *continue your anger at*, etc. — Ζεὺς γὰρ κτέ. How Homer came by such an idea is worthy of reflection. — μετὰ w. acc. Force? H. 645, a; K. § 294, II. (1), (a). — χθιζὸς (const.? H. 488, R. c; K. § 264, 3, b,) ἔβη, *went yesterday*. — κατὰ: force? H. 632, a; K. § 292, II. (3), (a). — δωδεκάτῃ, sc. ἡμέρᾳ — ἐλεύσεται, sc. Ζεύς. Notice, in v. below, εἰμι as fut. — Διὸς limits δῶ. — μὲν, subj. of πείσεσθαι, *that he will yie'd*. Cf. v. 289. Dif. in meaning between the act. and mid. of πείδω?

428-435. ἀπεβήσεται, st. ἀπεβήσατο, is now found in the most critical editt. H. 349 D; 435 D, 1; K. § 230, βαίνω. — αὐτοῦ, adv. — εὐζώνιοι. Why this epithet? "Because the girdle about the breast gave a graceful form to the robe." Cr. Hence it was nearly equivalent to *well-clad*. For a different explanation, see Dic. Antiqq. p. 1173, b. — γυναικός: const.? H. 577; K. § 274, 1. — ἀέκοντος, sc. αὐτοῦ. Critics are not agreed respecting the const. The gen. is now usu. taken w. βίη, and the clause read, *whom they took away in spite of him unwilling*. Others understand it as gen. abs.; still others, especially the earlier critics, as depending on ἀπηύρων (ἀπαυράω). The last interpretation is now genr. abandoned. — οἱ δέ, i. e. Odysseus and his men. — λιμένος depends on ἐντός. — στείλαντο: στέλλω, IV. — Δέσαν ἐν w. dat. Force of this const.? H. 618, a; K. § 300, 3. — πέλασαν: Lex. πελάζω, B, 1. — ὑφέντες (ὑφίημι) has the same obj. as πέλασαν: *they neared the mast to the holder, having lowered (it)*, etc. — τήν, *this, it*, i. e. νῆα. — προέρεσαν (προερέσσω), st. προέρυσσαν (προερώω), is now adopted in all the most critical editions.

436-441. ἐκ, in the four successive vv. is to be taken with the following verb. — εὐνός: Lex. εὐνή, II. — κατὰ... ἔδησαν: Lex. καταδέω (A). — βῆσαν, trans. cf. N. on βῆσε, v. 310. — v. 439. It has been suggested, that the slow, spondaic movement of this verse is well adapted to express the cautious steps of the maiden in leaving the ship. — τήν: obj. both of ἄγων and of τίθει (= ἐτίθει), *conducting her to the altar, placed her*, etc. — μέν = μὲν: H. 852, 13; K. § 316, R. — πατρί: const.? H. 597; K. § 284, (10): lit. *for*, etc.; freely rendered, *placed her in her father's hands*. ἐν χειρσί: force of the const.? Cf. N. on ἐν νηϊ, v. 433.

442-449. πρό... ἐπεμψεν: προπέμπω. — σοί: const.? Cf. πατρί, v. 441. — ἀγέμεν (= ἄγειν), βέξαι (βέζω, II.): force of the infin. here? H. 765; K. § 306, 1; G. § 97. Is the infin. in Lat. thus used? — ἱλασόμεσθα (ἱλάσκομαι) may be taken as fut. indic., or as aor. subjunc. G. § 44,

N. 1; yet the aor. subjunc. is far more comm. For short mode-sign, see H. 347 D; K. § 220, 16. For ending -μεσθα, see H. 355 D, d; K. § 220, 12. — ἐφῆκεν, ἐπί, ἱημι. — ἐν χερσὶ τίθει: a brief expression for τὴν . . . πατρὶ φίλῳ ἐν χερσὶ τίθει. — τοὶ δέ, *but they*, i. e. Odysseus and his men. — ἔστησαν, 1st aor. What tenses of this verb are trans. and what intrans. in the act. ? H. 416, 1; K. § 173, R. 2. — οὐλοχύτας ἀνέλοντο (ἀναίρειν), *they took up*, etc. They all thus participated in the sacred ceremony. After the prayer, these bruised barley-corns were thrown forward on the victims and the altar (v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450-456. τοῖσιν, *for them*; dat. of interest. — μεγάλη, adv., cf. πολλὰ, v. 351; also Lex. μέγας, V. — χεῖρας ἀνασχών (ἀνέχων). It appears that the priest, extending his hands, prayed to an invisible divinity; as there was probably no image or shrine of Apollo before him, except the altar. — Vv. 451, 452; cf. vv. 37, 38. — ἡμὲν δὴ ποτε (a reading now adopted in the most critical edit.) . . . πάρος, *surely, already once formerly, you heard me*, etc. — τίμησας (= ἐτίμησας) differs how fr. the particip. ? H. 367, b; K. § 118, R. 2. — ἵψαο, ἵπτομαι. — ἦδ' ἔτι καὶ νῦν, *and still now also*. — ἐπικρήνηνον: cf. v. 41. — ἦδη νῦν, *already now, now at once*: ἄμνον (ἀμύνω), imperat. How would the particip. neut. nom. be accented? K. § 75, 2.

458-466. οὐλοχύτας προβάλλοντο (προβάλλω): cf. N. v. 449. — ἐξέταμον, ἐκτέμνω. — κατὰ . . . ἐκάλυψαν (κατακαλύπτω): sc. μηρούς, *enveloped (them)*. — δίπτυχα ποιήσαντες, sc. κνῖσαν, *having made it* (the fat caul) *double*: δίπτυχα (as if fr. a form δίπτυξ, -υχος), acc. sing. agreeing w^c κνῖσαν understood. So Cr., St., Naeg. et al. Some, however, take it as adv. — ἐπ' αὐτῶν, *upon them*, i. e. the thighs thus enveloped in the caul. — καῖε, sc. αὐτοῖς. — σχίζης, dat. plur. Notice the i subscript, distinguishing it fr. the gen. sing. — ἐπὶ . . . λεῖβε (ἐπιλείβω), *and poured out in addition (ἐπὶ) sparkling wine*; or as some say, *dark wine*: perh. it suggests both ideas, *dark and sparkling wine*. — κατὰ . . . ἐκάη (κατακαίω), *the thighs were consumed*: lit. *were burned down*. Notice the three words, apparently in the same sense, μῆρα, μηρία (v. 40), and μηροί (μηρούς, v. 460). — ἐπάσαντο, πατέομαι. — μίστυλλον τ' ἄρα, *then they both cut in pieces*, etc. — τᾶλλα (= τὰ ἅλλα); thus Dind. writes: usu. written τᾶλλα. H. 99; K. § 31, II. — ἄμφ' ὀβ. ἔπειραν (πέιρω), *they pierced (the pieces) with spits on both sides*, i. e. so that the spits appeared on both sides: = *they pierced the pieces through with spits*. Naeg. For another, and, as I think, a less natural explanation, see Lex. πέιρω. — ἐρύσαντό τε πάντα, *and drew them all off*, i. e. from the spits.

467-474. τεύκοντο: H. 425 D, 15; K. § 230, τεύχω. — τι, adv. acc. — ἐξ . . . ἔντο (ἐξίημι), *had banished the desire of*, etc. — κρητήρας, *the mixers*. Distinguish carefully between κρητήρ and δέπας. See Lex. Also Dic. Antiqq. 367, b. — ἐπεστέψαντο (ἐπιστέψω) ποτοῖο (const. ? H. 575; K. § 273, 5, (b); *filled . . . brimful of drink*. — ἐπαρξάμενοι δεπέσσω. The interpretations of this phrase (which occurs several times in Hom.) are various. The verse is now usu. rendered, *and then they distributed (it, i. e. the drink, the wine and water already prepared in the mixer) to all, after pouring the first into the goblets (for a libation)*. The youths (κοῦροι), who acted as cup-bearers, bore the wine around to the guests in pitchers (filled by dipping into the mixer), and poured it into the cups, which were already in the hands of the guests. Each guest poured on the ground as a libation his first cup-full. The entire transaction is here briefly indicated in v. 471. δεπέσσω depends perh. on the comp. verb ἐπαρξάμενοι. H. 605. "The prep. ἐπί may denote the slight forward motion of the full pitcher." St. — πανημέριοι: cf. N. on χθις, v. 424, *and they all day long*: not to be taken too strictly, as a large part of the day was already gone. κοῦροι Ἀχαιῶν, in appos. w. οἱ δέ: cf. N. on ἡ δὲ . . . γυνή, v. 348. It will be observed that all this took place after they had satisfied the desire of eating and drinking (ἐπελ . . . ἔντο). It was therefore a symposium (συμπόσιον), which followed the banquet (δείπνον), and was regularly distinct from it. For a full account of the symposium, see Dic. Antiqq. p. 1082.

475-487. ἦμος δὲ . . . δὴ τότε, *But when . . . then indeed*. — κνέφας, subj. of ἐπὶ . . . ἦλθεν. — ἦμος δὲ . . . καὶ τότε ἔπειτα, *but when . . . even then immediately*. What Att. word = ἦμος? See Lex. — ἀνέγοντο. (ἀνά, ἄγω) μετὰ κτέ., *they started for*, etc. — στήσαντο (here, as often, trans.), *they set up (for themselves)*. — ἀνὰ . . . πέτασσαν: ἀναπετάννυμι. — ἐν . . . πρῆσεν (ἐμπρήσω) μέσον ἱστῖον (= Att. μέσον τὸ ἱστῖον, H. 536; K. § 245, R. 5), *the wind filled the midst of the sail*. — ἀμφὶ w. στείρη: κύμα, subj. of ἵαχε: μεγάλα, adv. — ἰηδὸς ἰούσης: force of the particip. here? H. 788, a; K. § 312, 4, (a); G. § 109, 1; § 110, N. 1, *as the ship moved on*. — ἔειπεν (δέω) is properly spoken of a thing having life. The metaphor here is striking; *and she ran along*, etc. — ἴκοντο, here used w. a prep.; often takes the acc. as direct obj.: *but when they arrived at*, etc. Observe that, as ἀνά is used of embarking on the sea (v. 478), so κατὰ is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land, and supported by props. — ὁψοῦ ἐπὶ ψαμάδοις is added to ἐπ' ἠπείροισι, to define it more exactly, and at the same time making the description more picturesque; *upon the land*,

high upon the sand: ἐπὶ w. the gen. denotes tendency; w. the dat., rest. H. 640, 641; K. § 296, 1, (b); II. 1, (a):—a distinction more easily perceived than expressed here. — ὑπὸ κτέ., *under* (it, i. e. the ship). — αὐτοὶ δέ, contrasted w. νῆα μέν, *while they themselves*, etc.

488–497. Αὐτὰρ δ... υἱὸς... Ἀχιλλεύς: cf. ἡ δὲ... γυνή, v. 348, N. — μήνι: observe the force of the imperf. *continued his anger*. — πωλέσκετο (πωλόμαι), φθινύδεσκε (φθινύδω, φθίνω, φθίω), ποδέεσκε (ποδέω): for the iterative formation, see H. 410 D; K. § 221. Remember the peculiar meaning of πόλεμον in Hom.; also, of φίλον: cf N. v. 345. — κῆρ (acc. of specif.) differs how in meaning from κήρ, v. 228? — Ἄλλ' ὅτε δὴ β'... καὶ τότε δὴ: notice the force of δὴ. H. 851, a, b; K. § 315, 2: also, the force of βά, not usu. rendered, for want of a corresponding Eng. word equally brief. H. 865; K. § 324, 3. *But when already... even then, I say*, etc. — ἐκ τοῖο, *after this* (time): δυωδεκάτῃ ἡώς, *the twelfth morning*, from the time, expressed in round numbers, when he began to be angry (v. 488); or from the time of his interview with Thetis (vv. 421 ff.). — ἴσαν: H. 405 D; K. § 226. — ἦρχε (ἄρχω), *went first, took the lead*. — λήθετο, Lex. λανθάνω, II. mid. — ἐφετμέων (ἐφετμή): endings of gen. plur.? H. 128 D, b; K. § 211, 4. — ἀνεδύσετο (cf. N. on ἀπεβήσετο, v. 428) κῦμα κτέ., *rose up from a wave of the sea*. Perh. the full idea is, *she rose upward, leaving behind her the surging sea*. Const. of κῦμα? H. 544, a. Obj. of ἀνεδύσετο. For another const. w. this verb, see v. 359. — ἡερίη: for the const., cf. N. on χθιζός, v. 424. Notice the confluence of vowel-sounds in this word,—a peculiarity of the Ionic dialect. — οὐρανὸν Οὐλυμπόν τε: const.? H. 551; K. § 277: or perh. it may be taken as obj. of ἀνέβη, like κῦμα w. ἀνεδύσετο. So St.

498–510. ἄτερ, w. ἄλλων. — κορυφῇ, *on the*, etc. Const.? H. 612; K. § 283, 1. — λάβε (differs how fr. the imperat.? Cf. v. 407), sc. αὐτόν: γούνων, const.? Cf. v. 407, N. — ὑπ'... ἐλοῦσα, sc. αὐτόν, lit. *having taken hold of (him) under the chin*. Notice here ὑπὸ w. gen. denoting situation,—a rare const. H. 656; K. § 299, 1, (1), (b). — Ζεῦ πάτερ: the resemblance in sound to the Lat. *Jupiter* will not escape notice. — εἴποτε κτέ. Cf. v. 394; τόδε κτέ. Cf. v. 41. — τήμησον (imperat.), differs how in form fr. the fut. particip. nom. sing. neut.? (particip. τιμῆσον). Cf. ἔμνον, v. 456, N. — μοί, dat. of interest. — ὠκυμωρότατος ἄλλων, *most short-lived beyond (all) others*. Cf. in v. 417, ὠκύμορος περὶ πάντων, which expresses nearly the same idea. — ἐπλετο: cf. N. on ἐπλεο, v. 418. — τίσων: not quite synon. w. τιμῆσον, v. 505: τιμᾶω is the generic word *to honor*: τίω, *to honor in view of some wrong done, to recompense*. — ἐπὶ... τίθει (imperat. fr. ἐπιτίθημι), *impart to*, etc. — τόφρα... ὕφρα

may be rendered by the one word *until*: lit. *so long a time ... until*: ὅφρ' ἂν ... τίσωσιν: hypothet. relat. sent. of time. H. 757, 758; K. § 337, 5, and 6; G. § 66, 2. — ὀφέλλωσιν; ὀφέλλω: distinguish carefully fr. ὀφείλω. See Lex.

511-521. οὐτι (fr. οὐ, τίς, = Att. οὐδέν, or οὐδέν τι), adv. acc. — ἦστο, ἦμαι. — ὥς ἦψατο (ἄπτω) ... ὥς ἔχετ' ἐμπεφυῖα (ἐμφύω), *as she grasped his knees, thus she continued clinging (to them)*; lit. *having grown (in them)*,—a very expressive metaphor, denoting the tenacity of her grasp. — εἶρετο (ἔρομαι) denotes here the notion of petition, not less than that of inquiry, and may, I think, be rendered *besought* (him). — Νημερτές μὲν (= μὴν) δῆ, now, indeed, surely, etc. Deriv. of νημερτές? — ὑπόσχεο (ὑπισχνέομαι) and κατάνευσον are not entirely synon. See Lex. κατανέω. — ἐπι = ἔπεισι. H. 102, a; K. § 31, R. 3, *since there is not to thee*, etc. — ὅφρα, final conj. *in order that*. N. B. It takes the subjunc. to express pres. or fut. purpose, without ἂν. H. 739; K. § 330, 1, 2; G. § 44. Yet ἂν is sometimes expressed. H. 741; K. § 330, 4; G. § 44, N. 2. Above (v. 509) ὅφρα, w. ἂν, is an adv., denoting time, not purpose. — μετὰ, w. dat. *among*. Is this const. Att.? H. 643; K. § 294, R. (Att. ἐν). — λoίγια ἔργα, sc. τὰδ' ἔσσεται, *these will be*, etc. Cf. v. 573. — ὅτε ... ἐφήσεις (ἐφίημι), *since you will incite me*, etc. ὅτε in this clause is usu. taken as causal: Cr., Naeg., F. St. Cf. v. 244, N. In v. 519, ὅτ' ἂν is, as usual, temporal; *when she shall irritate me*, etc. The easy transition from a temporal to a causal meaning is oftenest seen in ἐπεί, ἐπειδὴ, and in the Lat. *quum*. The causal force of ὅτε is rare, and by some critics is denied entirely. ἐρέθισιν, H. 361 D; K. § 220, 4. — καὶ αὐτως, *even thus*, i. e. *even as the case now stands*; he implies, much more would she taunt me, if I were now to grant your request. — τέ. H. 856, a; K. § 321, R. 4.

522-527. σὺ μὲν ... ἐμοὶ δέ: antithetical. Notice the value of the particles, μὲν ... δέ. — ἀπόστιχε: ἀποστείλω. — μή, Lex. B, I, *lest, for fear that*. — νόησθ, νοέω, II. — κέ ... μελήσεται: cf. N. on κεν κεχολώσεται, v. 139. The form μελήσεται, st. μελήσει, is said to occur only here. — ὅφρα, before τελέσω, is usu. understood as a temporal adv., *until*; before πεποιθῆς, it is plainly a final conj., *in order that*. — εἰ δ' ἄγε: cf. v. 302. — ἐμέθεν, H. 233 D; K. § 217. — οὐ γὰρ ἐμόν (*any thing belonging to me, or proceeding from me, my promise*; subj., sc. ἐστί) ... ὃ τι ... κατανέω, *for any promise of mine, whatever I shall confirm with a nod of the head, is not to be taken back, nor*, etc. — οὐδ' ἀτελεύτητον, *nor can it fail of fulfilment*. Force of the verb. adj. ending -τος? H. 398, 1; K. § 234, 1, (i).

528-535. ἦ, cf. v. 219, N. — ἐπ' ... νεῦσε (ἐπινέω), *nodded to (her)*

with, etc. — ἐπερρώσαντο, ἐπιρρώομαι. — These three vv. (523-530) are said to have given Phidias his sublime conception of Olympian Zeus. (Strabo, 2, p. 137, ed. Kram. cited by F.) But the inquiry might arise, was not Phidias as capable of a conception entirely original, as Homer. Each, in his own sphere, was a master. — κρατός, gen. w. ἀπ' (does not suffer anastrophe here, but loses its accent by elision): distinguish κρατός carefully fr. κράτος: ἀθανάτοιο, by its position, is most naturally joined w. κρατός, although it makes good sense joined w. ἄνακτος. D. renders, "Waved on the immortal head th' ambrosial locks." Naeg. cites Virgil's imitation, Aen. 9, 106, *Adnuit et totum nutu tremefecit Olympum.* — διέτμαγεν (διατμήγω, γ for σαν, H. 855 D, c; K. § 220, 14), were separated, parted. Notice again dual subj. w. plur. verb. — ἄλτο. H. 408 D, 33, and 432, 3; K. § 227, B. — Ζεύς, sc. ἔβη, or some similar word, suggested by ἄλτο; an instance of zeugma. H. 882; K. § 346, 3. — ἀνέσταν (γ for σαν, cf. διέτμαγεν), stood up, rose up. It is interesting to notice this token of respect existing among the Greeks at this early period: for what Homer here says of the gods indicates without doubt a custom of his time. — ἔτλη: tenses in use? Lex. ΤΑΑΩ. — μέναι, (sc. αὐτὸν) ἐπερχόμενον, lit. to await (him) approaching. D. "to wait his coming." — ἀντίοι ἕσταν, rose (and went) to meet (him): ἀντίοι, lit. opposite to (him). The preceding clause suggests the rendering of ἕσταν, rose (and went).

536-543. οὐδὲ . . . ὅτι κτέ. The critics are not agreed in regard to the exact structure of this sentence. F. and Düntz. take μὲν in close logical connection with ἡγνοῖσεν, was not ignorant in regard to him: Naeg. and St. take μὲν as the obj. of ἰδοῦσα. Again, Naeg., F., and St. connect ὅτι κτέ. with ἡγνοίησαν, was not ignorant in regard to him, that, etc.; while Düntz. connects ὅτι with ἰδοῦσα, having seen that, etc. Perh. we may best render the sentence thus (connecting μὲν, in idea, both with the verb and the particip.), nor did Hera fail to perceive in regard to him, at a glance (lit. having seen him), that the silver-footed, etc. Thus, the particip. ἰδοῦσα denotes manner or means: ἡγνοίησεν, ἀγνοέω. — οἱ (enclit.) συμφράσσατο (συμφράζομαι) βουλὰς, had concerted plans with him. — κερτομίοισι (deriv.? See Lex.), sc. ἐπέεσιν which is often expressed: with heart-cutting (words). — προσηύδα (sc. Ἡρῇ subj.), προσανυδάω. Notice, ηυ is a diphthong, and pronounced in one syllable. Cf. ἀπηύρων, v. 430. Τίς δ' (= δὴ) αὖ κτέ. Who of the gods now again, or, Who of the gods, I pray, has again, etc. δὴ, H. 851; K. § 315, 2. For the elision, cf. vv. 131, 340. Yet Düntz. takes δ' for δέ here, and in v. 131. He suggests also that, in v. 340, δ' may be for δέ, in the sense of δὴ, — a weaker form;

as μέν often = μὴν. — τοί, dat. join w. συμφράσσαστο. — φίλον, pred.; δικάζέμεν (δικάζειν) with its adjuncts, subj. of the sentence: *έόντα* and *φρονέοντα* agree w. the implied subj. of δικάζέμεν; though they might have been in the dat. agreeing w. τοί. H. 776; K. § 307, 2, (b.) *Always is it pleasant to thee, being apart from me, meditating, to decide upon, secret measures.* κρυπτάδια is obj. both of φρονέοντα and of δικάζέμεν. — πρόφρων, pred. w. εἰπεῖν, H. 775; K. § 307, 4: *nor hast thou yet, in any degree, had the courage to declare to me freely any plan* (έξος), etc.

545-554. Ἡρῆ: notice the prominent position of this word, and the abruptness of the address. — μὴ... ἐπιέλπεο (ἐπί, ἔλπομαι)... εἰδήσειν (οἶδα), *do not, I pray* (δή), *hope to know*, etc.: *μύθους, plans*, cf. *έξος* above. — χαλεποί, sc. μῦθοι. — πέρ, intens. as usu. The concessive idea, *though*, belongs to the particip. — *δν*, sc. *μῦθον, whatever plan*. — ἐπεικές, sc. *ῆ*, *it may be suitable (for thee) to listen to*. — *έπειτα*, then, after that, i. e. after the point is once settled that the plan is suitable for your hearing. — πρότερος, sc. *ῆ σύ, sooner (than thou)*. — *τόνγε* repeats with emphasis the idea already expressed in *δν*. — *είσεται, οἶδα*. — *έδέλωμι*, H. 361 D; K. § 220, 1. Force of *τι* in *μήτι*? *Do not thou at all*, etc. H. 848, a; 688, a; K. § 303, 4. Cf. *ούτι, οὐδέν τι*. — *ταῦτα έκαστα*, *these things severally*, referring to *δν μέν, δν δέ*, used collectively. *διείρεο, διά, είρομαι*. — *βοῶπις*: D. renders it, *stag-eyed*. Yet see Lex. — *ποῖον τὸν μῦθον*: a condensed and very pointed expression. Lit. *what that word you spoke!* i. e. *what (was) that word (which) you spoke!* Cf. H. 556; 826, a; K. § 344, R. 3. Difference in meaning between *ποῖος* and *τίς*? See Lex. *ποῖος*. — *καί* and *λίην* (Att. *λίαν*) are both intens. *even surely*, or in one word, *surely*: *σέ*, obj. of *είρομαι* and *μεταλλῶ*. Above, v. 550, these verbs take *ταῦτα*, acc. of thing, for their obj. The present tense, qualified by *πάρως*, or any similar word, may be rendered by our perf. *Surely, I have not been wont formerly to either question or examine you*. — *εὐκηλος* agrees w. the subj. of *φράζεαι*, but with very little concern (for me) *you tell*, etc. *τά... ἅσσα* (H. 246 D; K. § 217, 6), *the things which, whatever things*. — *έδέλροδα*: H. 357 D; K. § 220, 2. Cf. above, v. 549, *έδέλωμι*.

555-559. *αἰνῶς*, Lex. *αἰνός*. — *παρείπῃ* differs how in meaning fr. *πεῖδω*? See Lex. *παρείπον*. — *ηερίῃ*: cf. v. 497; also, N. on *χθιζός*, v. 424. — *σσίγε* depends on *παρ*: notice the emphat. force of *γά*, *by you even*, indicating the earnestness and directness, with which Hera charges the fact home on Zeus. — *τῇ*, *to this one, to her* (Thetis). Notice the asyndeton denoting haste and emotion. H. 854; K. § 325, 1, (a). — *ὥς... τιμήρης, δλέρης*. Force of the subjunc.? H. 728; K. § 345, 5; G.

§ 44, N. 1. *I think you (have) surely promised her that you will honor . . . and destroy, etc.* — πολέας (πολύς), Att. acc. plur. ? Differs how fr. acc. plur. of πόλις ? -λέας, synizesis. H. 37 D ; K. § 206, 4.

560-567. νεφεληγερέτα : declens. ? H. 134 D ; K. § 211, 1, (c). — δαίμονι, and the masc. δαίμονι are oftener used in reproachful address, but sometimes with respect. The connection, and especially the tone of voice, would indicate which was intended. It is variously rendered here. Some translate it, *strange one!* or *presumptuous one!* Others take it as ironical, and render it, with less propriety, I think, in this connection, *admirable one!* Perhaps the simple address, *goddess!* would be suitable here. — αἰεὶ . . . ὅτεαι (ὀλομαι), *you are always suspecting (something), you are always suspicious.* Notice the accumulation of vowel-sounds in the first half of this verse. H. 32 D ; K. § 205, 4. — λήδω, pres. indic. = λαμβάνω. — τι in compos. w. οὐ, obj. of πρῆξαι. — ἀπὸ θυμοῦ : see Lex. θυμός, II. 3. — ῥίγιον, cf. v. 325. — εἰ . . . ἐστίν, *but if this is so*, i. e. if I have in fact made a promise to Thetis. So Koeppen and Cr. understand it: St. refers the supposition to what immediately precedes ; *if this is so*, i. e. if the fact is as I have just stated. — ἐμοὶ . . . φίλον, *it will be agreeable to me* ; — the haughty language of a sovereign ; *tel est notre bon plaisir.* — μή, cf. v. 28. — ὅσοι θεοί : anteced. incorporated in relat. clause. H. 809 ; K. § 332, 8 : *lest all the gods, as many as are, etc., may not avert me from thee, when I approach nearer* : ἰόνθ' = ἰόντα, sc. ἐμέ, obj. of χαίσιμωσιν. — ἐπέω (Att. ἐφῶ, ἐπί, and ῶ, fr. ἔημι) : H. 400 D, i ; K. § 222, I, B : *when I lay, etc.*

569-583. φίλον, cf. N. v. 345. — Οὐρανίωες, appōs. w. θεοί : in form, a patronymic. H. 466, a : *descendants of Uranus.* — τοῖσιν : const. ? H. 601 ; K. § 284, 3, (10) : *in their presence, before them.* The following comic scene has a strange effect, in contrast with the preceding wrangle ; and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — ἐπιήρα, obj. of φέρων, *agreeable things*, "*soothing words*," D. — σφά, *you two*, Hera and Zeus. — κολῶν ἐλάβνետον, lit. *drive on a wrangle*, i. e. *if you continue a wrangle.* — καὶ . . . νοεούσῃ (concessive), *though she is even herself very prudent, very intelligent ;* and hence, does not really need my suggestion. — φέρειν depends on παράφημι. — νεικέισι, νεικέω : H. 370 D, b ; 361 D ; K. § 222, B, (2) ; § 220, 4. — σὺν . . . ταράξῃ, συνταράσσω ; ἡμῖν, dat. of interest. — εἴπερ . . . στρυφερίζαι (infin. sc. ἡμᾶς), *for if the Olympian, who hurls the lightning, wish to cast us down from our seats* : — a condition, with the conclusion suppressed. H. 883 ; K. § 340, 2, (b) ; G. § 53, N. 1. Cf. v. 340, εἴποτε κτέ. N. Also v. 135. The conclusion is readily supplied by the mind, — a slight pause

being made after the condition,—and the thought is more impressive than though the sentence were filled out in regular form. — *ὁ γὰρ κτέ.* gives the reason for the foregoing implied apodosis. — *καθάπτεσθαι*, as imperat.; cf. *λύσαι*, v. 20, N. — *Ἰλαος*, pred., *Ὀλύμπ-*, subj.

585–593. *μητρί*, dat. of interest: lit. *for*, etc.; the clause may be rendered freely, *placed . . . in the hand of*, etc. *ἐν χειρὶ τίθει*: peculiarity and force of this const.? H. 618, a; K. § 300, 3. — *ἀνδραγχο*, Lex. *ἀνέχω*, B, mid. — *κηδομένη* and *ἐοῦσαν*: concessive; *though greatly* (*πέρ*) *troubled*; *though very dear*, or perh., *dear as you are*. — *μή*: cf. v. 566. — *ἐν ὀφθαλμοῖσιν*, *in my sight, before my eyes*, strengthens the idea of *ἰδωμαι*. — *οὔτι*: cf. *μήτι*, v. 550, N. — *ἀντιφέρεσθαι* depends on *ἀργαλέος*. H. 767; K. § 306, 1, (d); G. § 93, 2, (*is*) *hard to be opposed*. — *καὶ ἄλλοτε . . . μεμαῶτα* (agrees w. *μέ*, obj. of *ῥίψε*), *when on another occasion also I desired to defend (you)*. — *ποδὸς τεταγών* (H. 384 D; K. § 230, ΤΑΓΩ.), *having seized (me) by the foot*. — *πᾶν ἡμαρ*: force of acc. of time? The same idea is conveyed, v. 472, by an adj. *οἱ δὲ πανημέριοι*, *and they all day long*. — *κάππεσον* = *κατέπεσον* fr. *καταπίπτω*. H. 73 D; K. § 207, 7. — *ἐν Λήμνῳ*: cf. N. on *ἐν χειρὶ*, v. 585. Where was Lemnos? See map. It was thought to be a favorite place of resort for Hephaestus (Vulcan), probably on account of the volcano Moseychlus in that island; yet his work-shop, according to Homer, was on Olympus. — *ὀλίγος*, *little*, in the sense, *only a little*. — *ἐνῆεν* (*ἐν*, *εἰμί*) sc. *ἐμοί*. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him, and wished to conceal him on account of his lameness. In speaking of this act, he uses the not very filial expression, *μητρὸς ἐμῆς ἰότητι κυνῶπιδος*, *by the will of my dog-faced mother*.

596–611. *παῖδς . . . χειρὶ*, *received from her son with her hand*. (r., Naeg., F., Düntz., St., and others. *δέχομαι* takes either the dat. or the gen. of a person from whom any thing is received. W. gen. 14, 203; 24, 305, and other passages, where a gen. possess. is inadmissible. W. dat. 2, 186. — Vv. 497, 498; cf. vv. 470 ff. N. — *ἄσβεστος . . . γέλως*, *irrepressible laughter*. Why was this? The answer is partly given in the next verse, *when they saw Hephaestus puffing*, etc. His grotesque appearance in the office of cup-bearer (in place of Ganymedes, most beautiful of youths, or of Hebe, goddess of youth and beauty) was the ludicrous thing. — *ἐνῶπτο*, *ἐν*, *δρυμῖ*. — *μέν* = *μήν*. — *πρόπαν*, *πρόπας*. — *φόρμυγος*, *Μουσῶν*, same const. w. *δαιτός*, depending on *ἐδέετο*. *Μουσῶν*, cf. N. on *δεῖ*, v. 1. — *ἀμειβόμεναι*, *replying to one another, responsive*. — Dif. in meaning between *ὅψ* and *ὥψ*? — *ἡλείοιο*: notice the confluence

of vowel sounds. Cf. *alel . . . deai*, v. 561, N. — *κακελοντες* (*κατά, κείω*: cf. *κάππεσον*, v. 593, N.), *desiring to rest*: a desiderative verb fr. *κείμαι*. Usual formation of desid. verbs in Greek? H. 472, j; K. § 232, R. 3. — *ἕκαστος*: partit. appos. w. *οἱ μὲν*. H. 500, b; K. § 266, 3. — *ἐκδοσφ*, dat. of interest w. *ποίησεν*, *had made for each*, etc. — *ἀμφιγυῖεις*, *lame in both feet*. So understood usu.; but F., after Goebel, suggests the somewhat doubtful meaning, *utrinque validis artubus*, i. e. *brachiis instructus*. — *ἰδυῖσι* (st. *εἰδυῖσι*, particip. *εἰδώς*, fr. *οἶδα*) *πραπίδεσσι*; dat. of manner or means; *with intelligent mind, with cunning skill*. — *ὃν*, possess. pron. — *ἦϊ, ἦτε, εἰμι*. — *κοιμᾶδ', ἐκοιμᾶτο*. — *ὅτε . . . ἰκάνοι*: force of the optat. here? H. 729, b; K. § 327^b 2; G. § 62. — *καθεῦδ', he slept, began to sleep*, or simply, *fell asleep*. This is not contradicted in the next book, v. 2. — *παρὰ*, sc. *αὐτῷ καθεῦδε*, *and by him slept*, etc. The reflecting student will not fail to compare and contrast these low conceptions with those which we derive from the sacred scriptures.

BOOK SECOND.

1-10. ἄλλοι . . . θεοί, *the other gods*, i. e. in distinction from Zeus. This contrast is made plainer by the particles μέν . . . δέ. — ῥά: cf. note 1, 8. This book stands in the closest logical connection with the preceding. — παννύχιοι: cf. πανήμεριοι, 1, 472; also note on χθιζός, 1, 424. — οὐκ ἔχε, lit. *did not hold, did not continue to possess*. Zeus may have fallen asleep and continued asleep for a while, so far as this statement is concerned. Cf. 1, 611. D. renders it, *but the eyes of Jove sweet slumber held not*. — δλέσαι: optat.: πολέας, cf. 1, 559, note. — ἦδε . . . βουλή, *this, as a plan*; or simply, *this plan*. For the arrangement, cf. ἦ . . . γυνή, 1, 348, note. — δέ οἱ (dat.): how would δέ be accented if οἱ were the art. nom. plur.? Cf. note, 1, 72. — πέμψαι κτέ: in apposition with βουλή. H. 766; K. § 305, 1. — οδλον: the meaning given by L. & Sc. (see Lex. οδλος, 2) is not generally preferred; rather, *pernicious, deluding*: fr. δλλυμι. — καί μιν (= Ὀνειρον) κτέ: cf. note, 1, 201. — βῶσκ': Lex. βῶσκε. — In v. 9, notice the asyndeton, imparting liveliness to the narration. H. 854; K. § 325. — ἀγορευόμεν: infin. as imperat. Cf. αὔσαι, 1, 20. *announce very accurately*, etc.

11-19. ἔ, *him* (i. e. Agamemnon): obj. of κέλευε. Corresponding Attic word? How is this word used in the Attic dialect? Latin word akin to this? H. 668, 671, a, b; K. § 302, R. 3. — κέν ἔλοι: poten. optat. — ἀμφὶς . . . φράζονται: Lex. φράζω, II. 1. — ἐπένγραμψεν: ἐπιγνάμπτω. — λισσομένη: denotes here the means. H. 789, b; K. § 312, 4, (e), *by entreating*. — ἀφῆπται: ἐφάπτω. — ἴκανε . . . ἐπὶ: ἰκάνω oftener takes the acc. without a prep. It then directs the mind rather to the end of the going or coming, to the *terminus*; and is rendered *to attain, to reach*. With a prep. the mind is directed more to the *progress* of the going or coming: *he went towards the swift ships, he approached the swift ships*. — περί, sc. ἔ or αὐτόν: κέχυθ', Lex. χέω, III. 2.

21-27. τὸν . . . γερόντων, *whom of the elders*, etc. γερόντων limits τόν, not μάλιστα. — τί' = ἔτιεν, fr. τίω. — τῷ . . . εἰσάμενος: Lex. ΕΙΔΩ, II. 2, c. dat. — μιν depends on προσεφάνεε. — δαφρονος differs how in meaning in the II. and Odys.? See Lex. — ἐπιτετράφαται: ἐπιτρέπω. H. 855 D, e, 892, Rem. a; K. § 18, 1, § 220, 13. — ξύνες (σύν, ἔς): συνίημι, II. — σεῦ: why accented here? H. 111, b; K. § 35, 3, b. Depends on κήδεαι. — ἄνευθεν: adv. — ἐλαίρει, sc. σέ.

33-40. ἔχε, sc. ταῦτα, *keep these things*, etc. — ἀνήρ: Lex. ἀνίημι, III. H. 400 D, i; K. § 224, 9. Resolved forma. — ἀπεβήσεται: 1, 428, note. Cf. προσεβήσεται, v. 48. — τόν, him, i. e. Agamemnon: αὐτοῦ, adv. — φρονέοντα agrees with τόν. — τά, *those things*, obj. of φρονέοντα, and anteceded. of ᾧ. — ᾧ: observe how often this little word occurs. Try always to perceive its meaning. Cf. note 1, 8. — ἄ... ἐμελλον: plur. verb. w. neut. plur. subj. H. 515, b; K. § 241, 4, Rem. 5 (c). — φῆ; ἔφη: see Lex. φημί, I. — ὄγε, i. e. Agamemnon. — ἡματι (ἡμαρ) κείνῃ. Express the idea *on that day* in Att. What additional word is required? H. 538; K. § 246, 3. — ῥήπιος (emphatic position), qualifies ὄγε. — ᾗδῃ; οἶδα. — ἔργα, *as labors, toils*, in apposit. w. τά, *those things*. H. 500, d: cf. note on γυνή, 1, 348. We may render, *the labors, which*, etc. — ἄλγεα τε στοναχὰς τε: obj. of δήσειν. — ἐπ', join w. Τρωσὶ... Δαναοῖσι: *to bring* (lit. *to place*) *sorrows and groans upon*, etc.

41-46. ἔγρετο: without augment, fr. ἡγρόμην, ου, ετο: fr. ἐγείρω. H. 432, 5; K. § 223, 11. — ἀμφέχυντ'; ἀμφιχέω: cf. περὶ... κέχυτο, v. 19: *was poured, was diffused around him*. — ἔζετο δ' ὀρθώδεις (ὀρθόων), *and he sat erect*. — περὶ... βάλλετο (περιβάλλω): force of the mid.? H. 688 ff; K. § 250: *he cast around himself*, etc. — For a full account of the χιτών, and of the φῶρος, see Dic. Antiqq. pp. 851, 852, 1171. — ἀμφὶ... ξίφος. The sword was attached to a belt, and thus it might be said that he cast it around his shoulders. — ἑφθίτον αἰεὶ, *always imperishable*. "because it was the work of Hephaestus," Cr.; "because it always remained in the family," F. and others. Both reasons are good, but the latter was probably the idea in the mind of Hom. Cf. vv. 101-108.

49-58. ἐρέουσα (φημί): fut. denoting purpose, *to announce the light*, etc. — δ, i. e. Agamemnon: κέλευσεν, here w. dat. of a pers.; usu. w. acc. — οἱ μὲν κτε': explanatory, and hence the asyndeton. H. 854; K. § 325 (b). — τοὶ δέ, i. e. Ἀχαιοί. — βουλὴν, st. βουλή, the reading of the most critical recent edit.: obj. of ἴζε. Cf. Lex. ἴζω, I. — βασιλῆος: in appos. w. Νέστορος, implied in Νεστορέη. H. 523 b; K. § 266, 2: *by the ship of Nestor, Pylus-born king*. — Νέστορι depends on ἐφέει (τοῖκα): εἶδος κτε'. acc. of specification, μέγεθος, *stature*: φύνη, perh. *form*: ἔγχιστα (how compared? H. 229 D; Lex. ἔγχι.) an emphatic repetition of the idea μάλιστα, *and especially, he most nearly resembled*, etc. — προσέειπεν often takes acc. μῦθον, and acc. of pers., lit. *he spoke a word to me*; more freely, *he addressed me*.

71-82. ἔχεν' ἀποπτάμενος (ἀποπέτομαι), lit. *was gone having flown away*; more freely, *he took flight and was gone*. ἀνῆκεν, ἀνίημι: cf. ἀνήρ,

v. 34. — *ἄγετε*: cf. 1, 302, note. — *πειρήσομαι, ἣ δέμει ἐστίν*, *will try (them), which (thing) is right*; relat. pron. agreeing w. predicate noun. Some critical editt. read here *ἥ*, st. *ἥ*, *in what way*, etc., *as is right*, or perh. *as is customary*. — *ἄλλοθεν ἄλλος*, *one from one place, another from another*. *ἄλλος* in partitive appos. w. *ὑμῖν*. H. 500, b; K. § 266, 3. — *ἐρητύειν*: cf. note on *λύσαι*, 1, 20. — *τοῖσι δ' ἀνέστη*. H. 601; K. § 284, 3 (10). — *εἰ . . . ἐπισπεν*: supposition contrary to reality: *ψεῦδος πτέ.*, conclusion expressing mere possibility. H. 746, 748, 750; K. § 339. I. (b), II. (a), *we should affirm (that it was) a falsehood: μᾶλλον, rather*, i. e. *we should rather turn away* (from it, than be drawn towards it, and influenced by it.) — Antecedent of *ὅς*, the subj. of *ἶδεν*, *but now he has seen (it), who*, etc.

84-93. *ἐξ*: why not accented here, according to H. 104, a; K. § 32. (b)? Because *ἐξ* is taken with *νέεσθαι*: and *βουλῆς* depends on *ἐξ* in compos., or, as Küh. thinks, on the compound verb. K. § 300, 2. (b); H. 616. — *ἐπανέστησαν: ἐπανίστημι*. — *οἱ δὲ . . . βασιλῆες*: cf. note on *οἱ δὲ . . . λαοί*, 1, 382. — *ἐπεσσεύοντο: ἐπισεύω*. — *ἦντε (= ὥς ὅτε) . . . ὧς*, v. 91: *as when . . . so*, etc. — *πέτρης ἐκ γλαφυρῆς* belongs in idea both with *εἰσι* and with *ἐρχομένων*, *as swarms of thronging bees issue from a hollow rock, coming forth (from it) ever afresh*, etc.: *ἐκ* is separated from *ἐρχομ.* by tmesis, and *πέτρης* depends on the compound verb, or on the prep. in compos. Cf. *ἐξ*, v. 84. — *πέτονται ἐπὶ* w. dat. Peculiarity and force of the const.? H. 618, a; K. § 300, 3. — *τέ* after *αἱ μὲν* and *αἱ δέ*. H. 856, a; K. § 321, Rem. 4. — *πεποθήσεται: πέτομαι*. For the ending, see H. 355 D, e; K. § 220, 13. — Dif. in meaning between *ὧς* and *ὥς*? See Lex. What word in Att. prose is comm. used instead of *ὧς*? *οὕτως*. — *τῶν*, of these, i. e. *λαῶν*. — *ἔπο*: why accented thus? What four prepositions do not suffer anastrophe? Dif. between poetry and prose in the use of anastrophe? H. 102, 102 D, b; K. § 32, IV. — *ἐστιχόντων (στιχάω)*: explain the ending *-όντων*. H. 370 D, a; K. § 222, A. (3). — *ἰαδόν*: cf. *βοτρυδόν*, v. 89. Notice the beautiful metaphor in *βοτρυδόν* (lit. *like clusters of grapes*: fr. *βότρυς*). — *Ὅσσα*: as a personification. Cf. *Ὀνειρος*, v. 6. *Rumor*. Lat. *Fama*. *δεδήκει*, Lex. *δαίω* (A). Notice the expressive metaphor in this word: lit. *burned*: perh. we may render it, *spread like fire*.

94-109. *ἀγέροντο: ἀγείρω*. — *τετρήχει: τάρσσω*, II. — *λαῶν* depends on *ὑπὸ . . . στεναχίζετο*. H. 583, *groaned beneath the people while they were sitting down*. — *ἐρήτυον*: peculiarity in its use here? H. 702; K. § 256, 4 (a), (γ). — *εἴ ποτ' . . . σχολαί'* (= *σχοῦντο*, fr. *ἔχω*. Cf. note on *πεποθήσεται*, v. 90): *if ever they would desist from their outcry*. —

σπουδῇ, viz *tandem*. See Lex. σπουδῇ, II. as adv. — σκῆπτρον: cf. v. 46. What was the usual form of a sceptre? See Dict. of Antiqq. p. 1011. The following account of the sceptre indicates the divine origin of Agamemnon's authority. — κἄμιν τεύχεων: Lex. κἄμνω, II. — δῶκε, sc. σκῆπτρον. — διακτόρῃ: the opinions of critics are about equally divided between the three meanings *messenger, conductor, servant*. Perh. the meaning *messenger* is usu. preferred. For the supposed etymology, see Lex. — πολύαρνι: metaplastic (H. 199; K. § 87, (c): see Lex. πολύαρνος. — Θυέστ', Θυέστα, Θυέστης. H. 136 D, a; K. § 211, 1 (c): emphat. appos. w. δ. So also, Πέλοψ, v. 105, cf. ἡ... γυνή, 1, 348. — φορῆναι, ἀνδρῶσσειν: const.? H. 765; K. § 306, 1. What would be the Latin idiom? — τῷ (i. e. σκῆπτρῳ) ... ἐρείσδμενος: Lex. ἐρείδω. B. pass. and mid. — μετηύδα: μετά, αὐδάω.

111-115. μέγα, adv. qualifies ἐνέδησε: *has exceedingly entangled me in*, etc. — σχέτλιος: emphat. position. Cf. νήπιος, v. 38. — ὅς: recollect that a relat. pron. has the force of a personal or demonst. pron. combined with a conj.; here, with a causal force, *since he*. H. 853, b; K. § 334, 2. — πρὶν μὲν... νῦν δέ: *formerly... but now*. — ἐκπέρσαντ', i. e. ἐκπέρσαντα, sc. ἐμέ, *that I having sacked*, etc. Cf. note on ἐόντα, 1, 541. Notice further, that the chief point in the promise of Zeus — the destruction of Troy — lies in the participle. — δυσκλέα (δυσκλείης): agrees w. μέ, which is subj. of ἰκέσθαι. For the peculiarity in declens. see H. 180; K. § 213, 15. — Const. of Ἄργος? H. 551; K. § 277. What would be the prose const.? Notice here the meaning of Ἄργος; also in v. 108, and often; — not simply the city Argos (since Agamemnon was from Mycenae, not from Argos); but the city and a wide area of country around it. Cf. note on Ἀχαιοῖς, 1, 2. Where were the cities Argos and Mycenae?

116-128. Force of ποῦ? Lex. ποῦ, II. 2. — For the meaning of φίλον here, cf. 1, 564: μέλλει, impera. — ὅς δῆ: force of δῆ? H. 851; K. § 315, 2. — τοῦ κράτος, *the power of this one* (Zeus), *his power*. — αἰσχροὺν γὰρ κτέ.: γὰρ resumes the thought in vv. 114, 115, and introduces a fuller expression of it, Lex. γὰρ, II., *yes, this indeed is shameful*, etc. — καὶ ἱσσομένοισι, *in the view of future generations* also (not simply in the view of those now living): τυδέσθαι, *to hear of*, depends on αἰσχροὺν. H. 767; K. § 306, 1 (d). — Vv. 120-123, are in definitive appos. w. τόδε v. 119, *this... the fact that*, etc. — μὰς οὕτω, *thus vainly*, i. e. vain as it would turn out to be if the Greeks should now return home. — λαόν, subj. and πολεμόν, obj. of πολεμίζειν. H. 547; K. § 278, 1. — πέφανται: φαίνω. — εἴπερ γὰρ introduces a confirmation

of the statement μάχεσθαι . . . παυροτέροις, and carries out more fully the thought αἰσχρὸν κτὲ, v. 119. — κ' ἐθέλομεν: notice the use of κέ here, with the optat. in the protasis; making this the apodosis of a suppressed protasis. Thus, *if we should wish* (were it possible). Cf. 1, 60, note and references. — ταμόντες: Lex. τέμνω, II. 2. — ἀριδμηθήμεναι depends on ἐθέλομεν: endings infin. aor. pass. ? H. 359 D; K. § 220, 18. ἄμφω, appos. w. subj. of ἐθέλομεν. — Τρώας μὲν λέξασθαι: supply εἴπερ κ' ἐθέλομεν, *if we should wish to collect the Trojans, as many as*, etc. Cr. and some others understand λέξασθαι here in the sense *to select*. ἐφέστιοι, pred. w. ἔασιν (εἰμί, H. 406 D; K. § 225). — ἡμεῖς . . . διακοσμηδεῖμεν . . . ἐλοίμεθα: a condition, sc. εἰ, *and if we Achaeans should be divided*, etc. ἐλοίμεθα, αἰρέω, aor. mid. *and should choose*, etc. — δευόλατο: δέω (B), also δέω, Lex.: -όλατο, st. -οῖντο, as usu. in Hom.

129-138. νῆας, subj. of ἔμμεναι; πλέας (Att. πλέονας or πλείονας, see Lex. πλέες), predicate adj., qualifies νῆας: Τρώων; peculiarity in accent? H. 160, c; K. § 65, 2 (a): depends on πλέας. — πολλέων (two syllables by synizesis): for the ending έων, see H. 128 D, b; K. § 211, 4. What other endings occur in Hom. in the gen. plur. 1st declens. ? — πλάζουσι, *thwart, hinder*. — εἰώσι: εἶδω, Att. ἔδω. — The number of the Trojan forces, including both native Trojans (ἐφέστιοι) and allies (ἐπικούροι), was 50,000, according to II. 8, 562 ff; that of the Greeks from 120,000 to 140,000, according to various estimates. — ἐννέα δὴ . . . καὶ δὴ: Lex. δὴ, I. — βεβδάσι: βαλῶ. — Διὸς . . . ἐνιαυτοί, *years of great Zeus*. Zeus is elsewhere also spoken of as presiding over periods of time; also over objects in nature, cf. v. 146. This line is important as fixing the time in the war, when the events described in the II. took place. — δοῦρα, δόρυ: νεῶν, ναῦς. The thought in this line is not particularly encouraging in view of a sea-voyage. — αἱ δέ που κτέ.: force of πού? Lex. πού, II. 2; cf. v. 116. *And, I suppose*, etc., or *And, no doubt*, etc. — εἶατ' (= εἶται = ἦνται), fr. ἦμαι. — ποτιδέγμεναι, προσδέχομαι. — ἔμμι = ἡμῖν, H. 233 D; K. § 217. — αὖτως, *thus*; cf. 1, 133, 520. They could all see how far their work appeared to be from its accomplishment.

139-146. ὥς ἂν . . . εἴπω: const. of hypothet. relat. sentences? H. 757; K. § 333, 3, and 4; G. § 61, 3. πειδώμεθα: use of the subjunct. here? H. 720, a; K. § 259, 1, (a); G. § 85, *as I may propose, let us all obey*, i. e. let us all yield to that which I may propose. — ἔτι, *hereafter*, Lex. ἔτι, II. — θυμόν, *emotion, vehement passion*. — πᾶσι: appos. w. τοῖσι; anteced. of ὅσοι. — μετὰ: Lex. μετὰ c. accus. V. — βουλῆς: the *plan* of Agam. as unfolded in the council of chiefs. ἐπάκουσαν: ἐπακούω. — φή: see Lex.; the reading of Dind., F., and some others;

st. *ὥς*. Notice the accent: different from *ὥ*, v. 37. — *θαλάσσης*, the generic word: *πόντου*, the open, deep sea: like the long waves of the sea, of the Icarian deep. See map, S. E. part of the Aegean. — *τά*; obj. of *ὥρορε* (*ὄρνυμι*): on what principle is the aor. here translated as pres.? Cf. *ἐκλυον*, 1, 218, note and references. — *Διὸς νεφελάων*: cf. *Διὸς ἐνιαυτοί*, v. 134. Notice *ὥρορε* and *ἐπαΐξας* agreeing w. the nearest subj. H. 511, h; K. § 242, 1 (b).

147-154. *ὥς δ' ὅτε κινήσῃ*: hypothet. rel. sent. Notice the omission of *ἄν*. H. 759; K. § 333, Rem. 3; G. § 62, N. 3. — *λήϊον*: obj. of *κινήσῃ*. — *ἐπαρύζων*: force of *ἐπὶ*? *rushing upon* (*εἰ, λήϊον*). Cf. *ἐπαΐξας*, v. 146, *rushing upon* (*them*, the waves). — *ἐπὶ τ' ἡμύει* (Lex. *ἐπημύω*): sc. *λήϊον*: and it bends downward (*ἐπὶ* towards the ground) with its ears. The sentence changes from a dependent const. (*ὥς... κινήσῃ*) to an independent (*ἡμύει*). — *τῶν*, of these, the persons mentioned, vv. 142, 143. — *ἔπ'*: why accented thus? H. 102, b; K. § 31. IV. — *ποδῶν ὑπένερθε*: notice the force of *-θε* = *-θεν*: from beneath their feet: *ἵστατο*, stood (in clouds). — *ἐλκόμεν* (*-έμεναι, -ειν*), sc. *νήας*. — *οὐρούς*: *οὐρός*, Lex.; distinguish carefully fr. *οἶδος*. — *ὑπὸ δ' ἤρεον* (*ὑφαίρειν*), they took away... from under, etc. Cf. *ποδῶν ὑπ*, v. 150.

155-165. *κὲν... ἐτύχθη* (*τεύχω*), would have been effected, etc. Force of this const.? H. 746; K. § 339, 2, 1 (b); G. § 49, 2. — *πρὸς... ἔειπεν* (= *προσεῖπεν*), unless... had addressed a word to, etc. Cf. 1, 201. — *ὦ πόποι*: cf. note, 1, 254. Derby renders it here, *O heaven!* — *οὕτω δὲ*: mark the emphatic force of *δὲ*. — *νῶτα*: Lex. *νῶτος* and *νῶτον*, II. — *καδ* (H. 73 D; K. § 207, 7)... *λίποιεν*: *καταλείπω*. — *εὐχολήν*, appos. w. *Ἑλένην*: would leave behind, as a boast to Priam, etc. — *ἀπό*, I. 2. Lex. — Most editors place an interrogation point after *αἴης*; but the reading of Dind. (as a direct statement) expresses the indignation of Hera quite as forcibly. — *κατά*: cf. 1, 487. — *σοῖς κτέ*. Notice the asyndeton, denoting haste. — *μηδὲ ἕα* (*ἔδω*)... *ἐλκόμεν*, nor suffer (*them*) to launch, etc. The subj. of *ἐλκόμεν* (sc. *αὐτούς*) is suggested by the distributive phrase *φῶτα ἕκαστον*. H. 514, b, c.

169-179. *εἶπεν*: asynd., cf. v. 164. — *ἑσταότα* (*ἵστημι*), standing,—an indication that he was not carried along with the general current. He was perhaps thinking of the direction of Agamemnon, v. 75. — *μίν*, obj. of *ἵκανεν*: *κραδίην* and *θυμόν*, acc. of specif. — *προσέφη*, sc. *αὐτόν*. — *ἐν... πεσόντες*: peculiarity and force of this const.? H. 618, a; K. § 300, 3, (a). — *μηδέ τ' ἐρώει*: notice the use of *τέ* here. H. 856; K. § 321, Rem. 4; nor *hesitate*. Sp. and Cr. read here *μηδ' ἔτ' ἐρώει*, nor longer, etc.

182-187. *ξυνέηκε*: Lex. *συνήμι*, II. — *βῆ δὲ θέειν*: Lex. *βαίνω*, I. 2. — *ἀπὸ . . . βάλε*: *ἀποβάλλω*. — *χλαῖναν*, Lat. *laena*. For a description of this garment, see Dic. Antiqq. p. 665. — *οἱ* (enclit.), *him*, i. e. Odysseus. — *Ἀτρεΐδων* (H. 136 D, 2; K. § 211, 2) *Ἀγαμέμνωνος*: depends on *ἀντίος*, an adj. qualifying *αὐτός*; takes the gen., as it contains the idea *ἀντί*. — *δέξατό οἱ*, *received from him*: *δέχομαι* takes either the dat. or gen. of the pers. With gen. 1, 596. — *σκῆπτρον*. The sceptre of Ag. was a symbol of the highest authority. — *σὺν τῷ*: cf. v. 47.

188-197. *δυνάμει . . . κινήσει* (*κινῶν*): const. of hypoth. rel. sentences? H. 757, 760, c; K. § 383, 3 and 4; G. § 62. — *Δαιμόνι*: here used with respect, though introducing a rebuke. *Admirable one!* or perh. *My good sir!* Derby translates it here *O gallant friend!* Cr. renders it (very improperly, I think), *Fool!* Cf. note on 1, 561. — *ἐρητύσασκε*: *ἐρητύω*, w. iterative ending. H. 410 D; K. § 221. — *σέ*, subj. of *δειδίσσεσθαι*: *κακὸν ὥς*, *like a coward*: why is *ὥς* accented here? H. 104, a; K. § 32, (c). — *οἷος νόος κτέ.*, *what (is) the mind of*, etc. — *ἔψεται*: cf. 1, 454. — *ἐν βουλῇ*, join w. *εἶπεν*: *what he said in the Council*, i. e. in the Council of chiefs, v. 53 ff. — *μὴ . . . ῥέξῃ*: *I fear that he*, etc. H. 720, d; K. § 318, R. 6. *ῥέξῃ* (*ῥέζω*) takes two accusatives (*κακὸν νῆας*), *may inflict some harm on the sons of*, etc. H. 555; K. § 280. 2. — *δυμὸς δὲ κτέ.* appears to be intended as a general truth: *μέγας* is pred.: *for the wrath of a . . . is mighty*. — *τιμὴ* (sc. *διοτρεφέος βασιλῆως*), *his honor*, etc.

198-206. *ὃν . . . ἴδοι κτέ.* H. 757, examples; K. § 337, 7: *ἐλάσασκεν* (*ἐλαύνω*), *δοκλήσασκε* (*δοκλάω*), iterative ending: *but on the other hand whatever man of the common people he saw*, etc., *this one he restrained*, etc.: *τὲ . . . τέ* (v. 198) connect the two subordinate clauses, *ὃν . . . ἴδοι* and *βοδῶντα . . . ἐφείρου*. The former *τέ* is not easily rendered. — *Δαιμόνι*, *admirable man!* here used ironically and contemptuously: perh. we may render it, *Sirrah!* — *ἦσο, ἦμαι*. — *φέρτεροι*: Lex. *φέρτατος*, II. — *σύ*, sc. *εἰ*, or *ἐσσί*. What forms of the copula are oftenest omitted? H. 508, a; K. § 238. RR. 6 and 7. — *βασιλεύσομεν*: observe the person, *we shall not*, etc. — *ἀγαδόν*, pred. adj. neut. (sc. *ἐσσί*). H. 522; K. § 241, 2. examp. — *ἔδωκε*, sc. *βασιλεύειν*, implied in the foregoing. — V. 206 is rejected by the best critics as an interpolation here (it occurs with a slight variation in 9, 99), and need not be translated.

208-216. *ἐπισσεύοντο*: *ἐπισεύω*. — *αἰγιαλῷ*: const.? H. 612; K. § 283, 1. — *θάλασσα* and *πόντος* differ how? Cf. vv. 144, 145. — *ἐκολῶα*: *κολῶα*. Cf. 1, 575. — *ἔπεα*: obj. of *ῥῆθι* (*οἶδα*), lit. *who knew in his mind words*, etc. — *ἐριζέμεναι* depends on the idea *ἔπεα ἄκοσμα*

ᾗδη, and denotes the result; *so as to contend*, etc. — ἀλλά introduces a thought opposed to the idea κατὰ κόσμον. Repeat after ἀλλά the idea (somewhat modified) of v. 218, *but he had in mind* (and uttered) *whatever seemed to him to be*, etc. εἴσαιο (Lex. ΕΙΔΩ): force of the optat.? H. 729, b; K. § 327^b 2; G. § 62. γελοῖον, *likely to provoke laughter*: Ἀργεῖοισιν, *on the part of*, etc. H. 601; K. § 284, (10), (a). — αἰσχιστος ἀνὴρ: pred., lit. *he came under (the walls of) Troy the ugliest man*; i. e. *he was the ugliest man who*, etc.

217–224. φολκός: the definition of Butt. (see Lex.) is generally preferred. This word introduces a more particular description, after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — ἕτερον, *one*, strictly *one of two*. See Lex.; a frequent use of ἕτερος in Hom. — συνοχωκότε: see Lex. συνόχωκα. — ὑπερθεν is often rendered, as here, simply *above*. Does, then, the ending -θεν lose its force? I think not. It may be explained thus, *ὑπερ- above*, -θεν *from the chest*, the part just mentioned. Cf. προπάρουσα, v. 92, *in front of the deep shore*, viewed from a point (imagined by the poet) still more remote from the shore. And so, of similar instances; the connection suggesting how the relation from is to be understood. — ἐπενήνοθε: Lex. sub voce. — ἔχθιστος... μάλιστα: notice the double superlative: *most hateful especially to*, etc. Cf. v. 58. — νεικέεσκε: νεικέω w. iterative ending. — αἶτε: Lex. II. 2, *then however*. — ὀξέα, adv., *shrilly*, join w. κεκληγώς (κλάζω): the manner of speaking was suited to the coarseness of the language and the ugliness of his person. — τῷ... κοτέοντο: *were angry at him*, i. e. at Thersites. Some, I think improperly, understand τῷ to mean Agamemnon. αὐτόν, yet, disregarding the indignation of the Achaeans. — μακρὰ βοῶν: Lex. μακρός, 4.

225–234. τέο: H. 244 D; K. § 217, 6, (b); joined w. ἐπιμέμφει, as gen. of cause; and with χαρίζεις, a verb of want. H. 575, 577; K. § 273, 5, (b); § 274. Cf. 1, 65. — ὅ: cf. 1, 540, τίς ὅ, note: *on what account, I pray, do you again find fault, and of what*, etc. — κλισίαι, sc. εἰσί. — δίδομεν: notice the pers., *we Achaeans give*. The arrogance of Thersites, in speaking for the whole army, is not to be overlooked. — καί belongs regularly with the word or clause following it: *are you still in want even of gold*, or perh. thus, *are you still in want of gold also, which*, etc. —

κέ w. fut. indic. Cf. 1, 175. — υἱός: gen. See Lex. υἱός. Notice the dif. in accent. — *ὅν κεν ἐγὼ κτέ.*: here again the vanity and arrogance of Thersites appear. — *ἡ ἐ γυναῖκα νέην*, or *are you in want of a new concubine*, etc. Two have already been mentioned, Chryseis and Briseis. Instead of *γυναῖκα*, we should expect here the gen. in the same const. w. χρυσοῦ, depending on ἐπιθεύει: but *γυναῖκα* is so far removed from its verb, that the exact word is not thought of, and only the general idea of desiring, longing for (perh. ποθέω) is kept in mind, and this naturally takes the acc. — *ἵνα . . . φιλότῃ*, “to gratify thy lust.” Derby. — *μίσγειαι, κατίσχειαι* (κατίσχω, to keep): subjunc. H. 347 D; K. § 220, 16. — *ἀρχὸν ἐόντα*, sc. σέ, subj. of ἐπιβασκόμεν (infin., Lex. ἐπιβάσκω): κακῶν depends on ἐπὶ in compos. denoting motion towards. H. 641, a, 583; K. § 296, (1), (b). Cf. 4, 99.

235–242. ἐλέγχεα: dif. between τὸ ἐλεγχος and ὁ ἐλεγχος in meaning? See Lex. — *Ἀχαιῖδες κτέ.* *Achaean women, no longer Achaean men!* the most provoking taunt, as addressed to warriors. — *τόνδε*, this one, i. e. Agamemnon. — αὐτοῦ, adv. — πεσσέμεν: Lex. πέσσω, III. — *ἦ . . . ἥ?*: a double indirect question: Att. εἰ . . . ἦ. See Lex. ἦ, II. Notice *χ' = κέ*, which belongs probably w. ἦ. G. § 36, 2. Thus *ἦ κε . . . ἥ?* = Att. *εἰ . . . ἦ, whether . . . or*: an indirect double question depending on a verb of seeing, knowing, or inquiring. Notice the succession of enclitics *ἦ ῥά τί οἱ χ' : ἦ ῥά . . . χ'*, *whether now*: H. 865; K. § 324, 3: τί (indef.), adv. acc.: οἱ (dat. enclit., receives the accent of *χ' = κέ*; hence, written οἱ), *him*, i. e. Agamemnon: *προσαμύνομεν*, subjunc. — *καί* before οὐκί intens., *whether now we . . . or in fact (do) not (aid him)*. — *ὅς*, since he. H. 822; K. § 334, 2: introduces one reason why the Greeks should now leave Agam. alone. — *ἔο (= οὐ)* depends on ἀμείνονα. — ἐλὼν κτέ. Cf. 1, 356, 507. — *χόλος*, sc. ἐστί. — *φρεσίν*: const.? H. 609; K. § 285, 1, (3), (b). — *μεδῆμων*, pred.: *but he is*, etc. — *ἦ γὰρ ἂν . . . λωβήσαιο*: condition omitted. H. 752; K. § 340, 1; G. § 52, 2, *for*, (were it not so, i. e. were Achilles not of yielding disposition), *you would surely now*, etc. Cf. 1, 232.

245–251. *ἦν' ἵππε: ἐνίπτω*. — *πέρ*, intens., qualifies *λγύς: ἐών*, concess. Cf. 1, 131, note. — *ἴσχεο*: cf. 1, 214: force of the mid. voice? H. 687 ff; K. § 250. — *οἶος* differs how fr. *οἶος* in meaning? Lex. — *οὐ . . . φημί*: see Lex. φημί, III. *for I deny that there is*, etc. — As anteceded. of *δοσοι*, understand *τῶν* or *πάντων*: *of all, as many as*, etc. — *τῷ . . . ἀγορεύεις*: cond. omitted. Cf. v. 242: were it not thus (as I have affirmed), then (τῷ) *you would not*, etc. This is the interpretation of Faesi and Naeg. Cr., however, and some others understand the optat. here as

a mild imperat., and render it, *wherefore do not*, etc. The neg. οὐκ seems opposed to this explanation. ἀνὰ στόμα ἔχων, see Lex. στόμα, special phrases. βασιλῆας, obj. of ἔχων. — προφύροις . . . φυλάσσοις: the force of οὐκ ἔν extends to the end of the sentence.

252-264. τῷ, cf. τῷ, v. 238. Recollect that the indef. τῷ has the acute accent only when followed by an enclitic. — ἴδμεν: Attic form? H. 409, 6; K. § 195, § 228, (b), οἶδα. — νῆες: appos. w. the subj. of νοστήσομεν, sc. ἡμεῖς. — Vv. 254-256 probably do not belong here, as is indicated by the brackets. — τῷ, *by reason of this, wherefore*. — v. 257. Cf. 1, 212. — κινήσομαι (κινῶ) is usually considered fut. indic. here. For κέ, κέν, or ἔν w. fut. indic. see H. 710, b; K. § 260, 2, (1); G § 37, 2. Cf. 1, 139. Faesi and a few others consider it aor. subjunc. w. short mood-vowel. — ὧδε: cf. Lex. ὧδε, II. *as just now here*; or, if the local meaning of ὧδε in Hom. is denied, we may render the phrase lit. *as just now, in this way*. I incline to the opinion of Butt., Cr., and others, who in a few passages admit the local signification in Hom. — μηκέτι ἔπειτα . . . ἐπεὶ (ἐπὶ, εἰμί), *then may*, etc.: optat. of wishing. H. 721; K. § 259, 3, (b); G. § 82. — Ὀδυσῆϊ, emphatic, st. ἐμοί: dat. of interest: lit. *on the shoulders for Odysseus*, or more freely, *on the shoulders of Od.*: ὧμοισιν depends on ἐπὶ in compos. — ἀπό: join w. δύω. — φίλα ἔματα, *thy garments*. Cf. 1, 345, note. — τὰ τ': see Lex. τέ, VI. *which cover thy nakedness*. — αὐτόν, sc. σέ, *thee thyself*. — πεπληγός: πλήσσω. — ἀγορήδεν (ἀγορά - δέν): H. 203; K. § 235, 3.

266-271. δ δέ, *but he*, i. e. Thersites. — οἱ, *from him*. Const.? H. 601; K. § 284, 3, (10). — ἐξυπανέστη: ἐκ *out from*, ὑπό (repeated w. σκήπτρον) *from under*, ἀνὰ *up*, ἵστημι (in what tenses intrans. in the act.? H. 416, 1; K. § 173, Rem. 4). See Lex. ἐξυπανίστημι. — ὕπο: why accented thus? H. 102 D, b; K. § 31. IV. — ἕξτεο: up to this time, it appears, he had been standing;—an additional evidence that v. 255 (ἦσαι κτέ. *you sit*, etc.) is supposititious. — ἀχρεῖον ἰδόν: Lex. ἀχρεῖος, II. Cf. καὶ μιν ὑπόδρα ἰδόν, v. 245. Here however (in v. 269) ἰδόν is used without any definite obj., i. e. absolutely. For the explanation of ἀχρεῖον, see H. 547, c; K. § 278, 3, (c). — οἱ δέ, *and they*, i. e. the Greeks who were looking on. — ἀχνύμενοι, concess.; πέρ, intens. *even though exceedingly grieved*, probably because of their disappointment in respect to the return home. — ἐπ' . . . γέλασαν: ἐπιγελάω. ἡδύ implies that they enjoyed the laugh, and may be rendered, *heartily*. — ὧδε, *thus* (denoting, as in Att. usually, what follows). — τῷ, in the fullest sense indefinite, and implying more than one, *one and another*. H. 683, b. — εἶπεσκεν: iterative ending.

272-277. *Ω πόποι denotes here astonishment: *Heavens!* or *O ye gods!* Cf. v. 157, also 1, 254. — κορύσσων: the rendering for this passage in the Lex. is not quite suitable. Cr. renders it better, *to raise, excite*. — μέγ' ἄριστον, predicate-adj., qualifying τόδε, obj. of ἔρεξεν: *he has done this, the very best (deed):* or more fully, *this (is) the very best (deed which) he has done*, etc. — ὅς, in that he, since he, etc. Cf. 239, note: ἔσχ' (= ἔσχε fr. ἔχω) *has restrained this... from*, etc. ἀγοράων: Lex. ἀγορά, III. — πάλιν αὐτίς: Lex. πάλιν, 3: οὐ... ἀνήσει (ἀνίστημι), *will not move him*, etc.: ἀγήνωρ, *insolent*.

279-283. παρά, sc. αὐτῷ. — εἰδομένη: Lex. ΕΙΔΩ, II. 2, c. dat. — ὥς... ἐπιφρασάμετο (ἐπιφράζω): const. of final sentences? H. 739; K. § 330, 1, and 2; G. § 44. Remember that ἀνῶγει is imperf. in meaning, though pluperf. in form. Lex. ἀνωγα. — ἔμα δ' (= τε) *at the same time*: τέ seems to be used here, as often in the epic language after καί, μέν, γάρ, ὅπως, ὅδι, etc. H. 856, a; K. § 321, Rem. 4. — οἱ... ὕστατοι, *both the first and the last*, i. e. *both the nearest and the most distant*. — ὅσφι κτέ. cf. 1, 73.

284-290. νῦν δὴ: notice the force of δὴ, giving point and animation to the statement, *just now*. — ἐλέγχιστον qualifies σέ obj. of θέμεναι, *to render thee the most disgraced*. πᾶσιν μερόεσσι βροτοῖσιν, *in the view of, or among*, etc. H. 601; K. § 284, 3, (10). — ὑπέσταν = ὑπέστησαν. Lex. ὑψίστημι, B. II. — στείχοντες agrees w. the subj. of ὑπέσταν, *while still on their way hither*. — Ἴλιον ἐκπέρσαντα (sc. σέ) κτέ. explains ὀδόσχεσιν, *that you having sacked*, etc. — ὥστε, *like, as*. Cf. τέ here with the τέ after ἔμα, v. 281. — ἡ...τέ seems to be a union of two constructions, ἡ...ἡ, and τὲ...τέ. We cannot say in Eng. *either... and*. We may, therefore, omit the ἡ in translating; unless, as F. suggests, we read ἡ intens.; *for indeed, like*, etc. — ἀλλήλοισιν... νέεσθαι: lit. *they lament to one another to return*, etc. ὀδύρονται implies the notion of *longing*, and hence takes the infin.

291-300. The thought which follows is apologetic of the feeling just manifested by the Greeks; and may be presented thus:—"truly, ours is even a hard lot (πόνος, lit. *a labor*): the mariner who is tossed a single month on the sea bears it ill (ᾠσαλάα is distressed): we have suffered misfortune here nearly nine years; wherefore, I am not indignant that the Achaeans are sad; but it is also wholly disgraceful, you know (τοί), that one remain a long time and return empty." These thoughts prepare the way for the abrupt and animating exhortation, *bear up, my friends*, etc. — ἡ μὴν: H. 852, 10; K. § 316, 1, (a). — ἀνιηδέντα (ἀνίδω) νέεσθαι, subj. of ἐστίν, *that one return in misfortune is*, etc. — τίς δ', indef. *any one*; τέ appears to be

joined here to *τις*, as often to *ὅς*, *ὅστις*, etc. Cf. note on *ἄμα τε*, v. 293. Faesi joins *τέ* w. *γάρ*, but its position is against such an explanation. — *ὅνπερ* relates to *τις*. — *ἡμῖν . . . μὴνόντεσσι*: const. ? H. 601; K. § 284, 3, (10). — *ἐνιαυτός . . . ἐνιαυτός*, *the ninth revolving year is passing*. The discrepancy between these words and those of Agamemnon (v. 134), is not important. — *τῷ*: cf. v. 254. — *ἀσχαλᾶν* (*ἀσχαλᾶω*): H. 370 D, a; K. § 222, 3. — *θηρόν τε . . . νέεσθαι*, sc. *τινά*, *that one remains a long time*, etc., subj. of *ἐστίν* understood. *τοί*, force? H. 852, 11; K. § 317, 3.

301-304. *ἐστέ* differs how in meaning fr. *ἔστε*? The former is indic., the latter imperat. — *μάρτυροι*, *witnesses*, i. e. of what occurred at Aulis, — the prodigy about to be related. — *οὐς μὴ κτέ.*; a hyp. rel. clause, w. neg. *μὴ* and the indic. H. 761. — *θανάτοιο* limits *κῆρες*, *the fates of death, the deadly fates*: *ἔβαν φέρουσαι*, lit. *went bearing off*: freely rendered, *whom the deadly fates did not bear away*. — *χθιζά τε καὶ πρόϊζα*: lit. *yesterday and the day before*, is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. *χθὲς καὶ πρόην* in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical edit. place a colon or period after *φέρουσαι*, v. 302, and join this with the following; thus, *but lately, when the ships . . . and when we were offering . . . then appeared* (v. 308), etc. — *ἐς Αἰλῖδα*: see map, eastern Boeotia. *κακὰ*, obj. of *φέρουσαι*, which agrees w. *νῆες*.

305-310. *ἀμφὶ περί*: so we can say *round about*. *ἀμφὶ* is considered as adv., *περί* as prep. — *πλατανίστῳ*, *plane-tree*; still common in Greece; nearly the same as the tree often called in this country "button-wood;" called also improperly "sycamine" or "sycamore." This latter name (fr. *σῦκον* a fig and *μῶρος* foolish) is still given by the Greeks to the mulberry, whose fruit resembles in taste a very poor fig before it is dried. The traveller Pausanias visited Aulis (2d cent. A. D., i. e. about 1,000 years after the time of Hom.), and saw the remnant of an old plane-tree and also a spring, which the inhabitants told him were the same as those mentioned in this passage of Hom. (Pausan. IX. 19.) — *δράκων*, subj. of *δρουνσεν*. — *τόν βα, πρὸς βα*: "the particle *βά*, denoting the idea *accordingly, of course, you know*, refers back to *εἰδ . . . ἴδμεν*, v. 301." Faesi. — *ἦκε*: ἦμι. What would *ἦκε* fr. *ἦκω* mean?

311-320. *νήπια τέκνα*, "callow nestlings." Derby. — *ὕποπτεπτηῶτες*: *ὀποπτήσσω*. — *τέκε*: here spoken of a bird: *that hatched the young*. — *ὄγε*, i. e. *δράκων*. — *ἐλεεινὰ*, *piteously*, neut. plur. of *ἐλεεινός*, used as adv., w. *τετρηγῶτας* (*τρίζω*). — *ἐλελιζόμενος*: *ἐλελίζω* is spoken of a

serpent when it coils itself up and raises its head to seize on something. Butt. — πτέρυγος: const.? H. 574, b; K. § 273, 3, (b), (β), *coiling up, he seized her by the wing, as she screamed round about*: ἀμφιαχυῖαν (ἀμφιάχω) agrees w. τήν. — κατὰ... ἔφαγε: κατεσθίω. — ἐρίζηλον, adj. qualifying τόν, lit. *very clear, significant*; i. e. the god made him a sign, a prodigy. — ὥσπερ: notice the force of -περ, *the very one who*: ἔφηνεν, causative. Difference in meaning between the act. and pass. of φαίνω? — λᾶαν... ἔθηκε, lit. *made him a stone*, i. e. *turned him to stone*. — οἷον ἐτύχθη (τεύχω), lit. *at such a thing as had been done*, i. e. *at what had happened*.

321-332. ὥς οὖν... Κάλχας δ' αὐτίκ' ἔπειτα, *as therefore* (or *when therefore*)... *then Calchas immediately thereupon*, etc. δ' = δέ: cf. 1, 58, note. — ἄνευ, adv. st. ἄνεψ, adj. is found in most edit., *why were you in silence*, etc. — ὕψιμον, ὀψιτέλεστον: the latter adj. repeats the idea, and makes it more definite: *late, late in its fulfilment*. Cf. ἀπριδτην, ἀνάποινον, 1, 99. — σου = οὗ κλέος, *the fame of which*. — ὥς οὗτος... ὥς ἡμεῖς, *as this (serpent)... so we*, etc. Notice the dif. between ὥς and ὡς (= οὕτως). — αὐδί, *there*, i. e. *near Troy*. — τῷ δεκάτῳ (sc. ἔτει): definite time when: *on the tenth*: or, as F. renders, *then, on the tenth*, giving τῷ a more demonstrative force. — κείνος, i. e. Calchas: τὼς = ὡς, οὕτως. — τὰ δὴ, *just these things*, i. e. *the things predicted by Calchas at Aulis*. τελεῖται is either pres. or fut. in form: here, pres. in meaning, *are being fulfilled*. — ἄγε has the form of the sing. verb: hence, must be regarded as interjec.; see Lex. ἄγε. — αὐτοῦ, adv. *here, on the spot*, i. e. *in front of Troy*. — εἰσέκεν (εἰς, δ, κεν)... ἔλαμεν, *until we have taken*, etc.

333-343. ἀμφί, adv. *round about*, join w. κονάβησαν. — ἀγοράσασθε (ἀγοράομαι): for the duplication of the vowel, see H. 370 D; K. § 222 A. (8). — νηπιόχοις: adj. qualifying πασιόν. Its position makes it emphatic and also shows more clearly to what οἷς refers. — πῇ δὴ... ἐν πυρὶ δὴ: mark the animating effect of δὴ, which we cannot adequately render into Eng.; *whither now... in the fire now would fall* (lit. *would become*), etc. ἡμῖν: const.? H. 601; K. § 284, 3, (10). It may be rendered w. συνδεσθαι and ὁρκια *our agreements*, etc. ἐν πυρὶ... γενόσαστο: force of the const.? H. 618, a; K. § 300, 3, (a). — ᾗς: dat. plur.: differs how in form fr. the gen. sing. fem.? ἐπέπιδμεν (πεῖδω): H. 425 D, 8; K. § 228, (b). — αὖτως. The meaning *in vain* is questioned by some critics (Lex. III.), yet Pape, Cr. and others admit this signification for a few passages. So here,—*for we wrangle in vain*, etc. — μῆχος, *device, expedient*, i. e. *for the attainment of our object*.

344-349. ἔσ' (ἔτι) ὥς πρὶν, *still as formerly*; join w. ἄρχευσ. — ἔα, imperat. fr. ἔδω. — ἔνα καὶ δύο: appos. w. τοῖσδε: spoken contemptuously. — τοί, *who*. H. 239 D; 243 D; K. § 217, 4 and 5. What are the distinct uses of τοί in Hom.? Cf. 1, 28, Note. — ἄνους . . . αὐτῶν, parenthetical: αὐτῶν appears to be active gen., or gen. from which something proceeds. H. 579, c; K. § 273, lit. *there will not be an accomplishment (of their plans) proceeding from them*: freely rendered, *and they will accomplish nothing*. — πρὶν . . . λέναι, πρὶν . . . γινώμεναι, lit. *sooner to go . . . before knowing*, etc. A similar repetition of πρὶν is not rare (cf. 1, 98). The former πρὶν may be omitted in translating: λέναι depends directly on βουλεύωσι, *advise to go to Argos, before knowing*, etc. For the const. πρὶν . . . γινώμεναι, see H. 769; K. § 237, 9. — Διός by prolepsis is connected directly w. γινώμεναι (cf. 4, 357), and must be repeated in idea w. ὑπόσχεσις: *before knowing even the aegis-bearing Zeus, whether his promise (is)*, etc. ψευδός: predicate. Notice the force of καὶ before οὐκί, *even not*; i. e. the promise of Zeus may *even* prove to be true, slow as we now are to believe it.

350-356. γὰρ (Lex. II. epexegetic) οὖν (Lex. II.), *for accordingly*. Both words refer to ὑπόσχεσις. — κατανεύσαι, used absolutely, *made a promise*: Κρονίωνα, subj. — ἀστράπτων, φάλων: nom. st. acc. (ἀστράπτοντα, φάλοντα), as though the sentence had begun κατένευσε Κρονίῳν κτέ.,—an instance of anacoluthon. H. 886; K. § 347, 5. Force of the particip. here? The means: *by flashing his lightning on the right*, etc. The next clause is explanatory of this. — τῷ, *by reason of this, therefore*. — πρὶν . . . πρὶν: cf. v. 348: also 1, 97 and 98, *before each one has lain with a wife of the Trojans and avenged*, etc. — Ἑλένης may be viewed as subjective gen., *the longings and groans of Helen*; or as objective gen., *the longings and groans (of the Greeks) for Helen*, or *on account of Helen*. Critics are about equally divided between these two views.

358-367. ῥῆός depends on ἀπτίεσθω (*let him touch*). H. 574, b; K. § 273, 3, (b), (B). — ἐπίσκη: Lex. ἐφέπω, III. — μήδεο, μήδομαι: πείθεό τ' ἄλλω, *and yield to another*. — οὔτοι κτέ. Notice the asyndeton in this and the following verse, denoting haste and animation: ἔπος, pred. *whatever I shall say will be a word*, etc. — κατὰ, distrib. Lex. B. II. — Ἀγόμενον: accent. H. 172, b; K. § 65, 5. — ὥς, final, *in order that*. — φρήτρηφιν: for the epic case-ending -φι(ν), see H. 206 D; K. § 210. — φύλα, sc. ἀρήγρ. — ὧς: differs how in meaning fr. ὥς? Cf. 326, note: ἐρξῆς, ἐρδω. — ὧς δ' ἡγεμόνων (sc. ἐστὶ) κτέ., *both who of the leaders is cowardly*, etc.,—definite and positive: ἡδ' ὧς κ' . . . ἐρσι (= ᾗ, fr. εἰμί, H. 406 D; K. § 225), *and who perchance may be brave*,—hypothetical.

— *κατὰ σφείας*: *by themselves*, or perh. *according to themselves*, i. e. *according to their various characters*. Cf. *κατ' ἑμ' αὐτόν*, I, 271. *μαχέονται* (Att. *μαχοῦνται*), fut. — Notice the two forms *γνώσῃ* and *γνώσει*. The latter is more frequent in Hom. H. 363 D; K. § 220, 10. — *θεσπέσιον*: *Lex. θεσπέσιος*, II, 1, *by the divine purpose*.

370–376. *ἀγορῇ νικᾷς*, *you surpass in debate*. — *αὶ γὰρ . . . εἴεν*, *would I had*, etc. Force of this form of wish? H. 721; K. § 259, 3; G. § 82. — *τῷ*, *then*, introduces the apod. Cf. v. 250. — *ἡμύσειε*: *ἡμῶς*. Cf. the comp. *ἐπημῶν*, v. 148. — *ἀλοῦσα* (*ἀλίσκομαι*), *agrees w. πόλις*: observe that even the act. and mid. forms of this verb are pass. in meaning. Observe also the difference between the aor. (*ἀλούσα*) and pres. particip. (*περδομένη*): lit. *having been taken, while being sacked, the city would totter*. — *μετ' . . . ἔριδας*, *into the midst of*, etc.

377–380. *μαχησάμεθα*: why first pers.? H. 511, c; K. § 242, 2. — *εἵνεκα κούρης*. The mention of so unimportant an occasion of a quarrel so serious is in keeping with the acknowledgment *ἐγὼ δ' ἤρχον*, *I began*, *I took the lead*. That he said this artfully, to conciliate to himself the disaffected army, seems less natural than to take it as a frank expression of the repentance which he was now beginning to feel. — *εἰ . . . βουλευόμεν* appears to be a more animated and hopeful form of supposition than *ἐάν . . . βουλευώμεν*. G. § 50, Note 1. *ἔς γε μίαν*, sc. *βουλήν*, suggested by *βουλευόμεν*, *if we shall ever be at one*. — *οὐδ' ἡβαῖον* emphasizes the preceding sentence: *not even for a little*.

381–385. *ἔρχεσθε . . . ξυνάγωμεν*: a similar change of person is not unusual. *Ἄρηα*, *Ares*, the god of battle, by meton. for *battle*: *that we may join battle*. — *ἑς*, *each one*. Cf. v. 271. — *εἰδ . . . θέσσω*, *let each one prepare well* (lit. *place well*) *his shield*, so that it may be ready at any moment. — *ἀμφίς*, usu. an adv. here a prep. = *ἀμφί* with a movable s. H. 80 D. What prepositions do not suffer anastrophe? H. 102 D, b; K. § 31, Rem. 2: *let each, having looked well on both sides of his chariot*, etc. — *ὥς* (proclit.) receives the accent of *κέ* (enclit.): it is to be taken here as causal, *since*. As a final conj. *that, in order that*, it takes the subjunc. usu. without *κέ* or *ὅτι*. H. 739; K. § 380; G. § 44. — *κτε . . . κρινόμεθα*: nearly equivalent to the fut. indic., yet less positive: *we shall contend* (lit. *decide among ourselves*) *in hateful battle*. Cf. *κέν . . . ἔλωμαι*, I, 187; *πανημέριοι*, cf. I, 472, N.

386–393. Notice the emphatic force of *γέ* after *πανσολή*: also of *μετά* in compos. (Whatever else shall occur) *there will not be any interval of rest at least*. — *τεῦ = τοῦ = τινός*. H. 244 D; K. § 217, 6: both *τεῦ* and *ἀσπίδος* limit *τελαμών*. As the idea of *τεῦ* must also be supplied

ω. στήθεσσι, it is easier to render the clause thus, *the belt of the man-encircling shield will reek with sweat around the breast of each one.* — καμῖται, sc. τίς, suggested by τεῦ: lit. *each one will grow weary in hand*: more freely, *the hand of each will grow weary.* Notice the use of ἀμφί and περί w. dat. H. 637, 649; K. § 295, 2, II. and 3, II. — μιμνᾷζειν depends on ἐθέλοντα. — φυγέειν κτέ. subj. of ἐσσεῖται (for this form, see H. 406 D; K. § 225), *after that, to him an escape from dogs and birds of prey will not be sure.*

394–399. κύμα: Cr. supplies ἰάχει, suggested by ἰαχόν. The same verb occurs 1, 482. — ὅτε κινήσῃ, sc. αὐτό, i. e. κύμα. Notice the omission of ἄν in this hyp. rel. sent. H. 759; K. § 337, 3, also Rem. 3; G. § 63. Cf. 1, 80. — σκοπέλω: appos. w. ἀκτῇ, — a more specific description; — *on a lofty beach, . . . on a projecting cliff.* — τόν, i. e. σκόπελον. κύματα . . . ἀνέμων: gen. of cause. H. 566; K. § 273; *waves raised by, etc.* ὅτ' ἄν (sc. ἄνεμοι) . . . γένωνται: — a more definite description of παντοίων: for ἐνδ' ἢ ἐνδα, see Lex. ἐνδα, 2. — ἀσπάρτες = ἀνασπάρτες. H. 78 D; K. § 207, 7. — κάπνισσαν (καπνίζω): the exact meaning of this word when translated does not sound very poetical; yet, in a picture, the smoke, curling up at a thousand points among the tents, would be a conspicuous and beautiful feature. Hom. viewed every thing with the eye of an artist. — δειπνον. It must have been nearly morning as they partook of this meal.

400–411. ἄλλος ἄλλω: a familiar idiom both in Greek and in Latin: *one sacrificed to one; another, to another, etc.* — δ . . . Ἀγαμέμνων: cf. note on γυνή, 1, 348. — Αἴαντε δύο, *the two Ajaxes*, i. e. Ajax son of Telamon (mentioned 1, 145), and Ajax son of Oileus, leader of the Locrians, less in stature than the son of Telamon, but greatly distinguished in the use of the spear. — Τυδέος υἱόν, *son of Tydeus*, i. e. Diomed, ruler of Argos, one of the bravest of the heroes. His exploits are celebrated especially in the 5th book. — οἱ: const. ? H. 597; K. § 284, 3, (10), *came to assist him.* How may we at sight know, that this is dat., and not the nom. pl. masc. of the article? By the accent of the preceding word. — ᾔδεε . . . ἀδελφεὸν ὡς ἐπονείετο: an instance of prolepsis. H. 726; K. § 347, 3, lit. *for he knew in mind his brother how he was toiling*, i. e. *he knew how his brother was toiling.* — περίστησαν = περιέστησαν, 2d aor. *they stood around.* — οὐλοχύτας ἀνέλοντο: cf. 1, 449. — τοῖσιν depends on μετὰ in compos. Cf. 1, 58.

413–418. μὴ . . . δύναι κτέ. *let not the sun go down, etc. or may not, etc.* Infin. for imperat. in the 3d pers. H. 784; K. § 306, Rem. 11; G. § 102. This const. is sometimes explained by supposing the ellipsis of εὐχομαι, I

pray that, etc. — πρὶν . . . πρὶν: cf. 348. — ἐπ' . . . θῦναι, ἐπιδύω: ἐπὶ . . . ἔλθεῖν, ἐπέρχομαι. ἥλιον, subj. of ἐπιδύναι: κνέφας, subj. of ἐπελθεῖν. — πρὶν με . . . βαλέειν, *before I cast down*, etc. Const.? H. 769; K. § 337, 9; G. § 106. Cf. v. 348. — πρῆσαι δὲ κτέ. and *burn*, etc. (Lex. πύρρημι), same const. w. κατὰ . . . βαλέειν. So also δαΐζει (δαΐζω). — πυρὸς δηλοῖο, *with*, etc. The gen. is here used, like the Lat. ablative, to denote the means or instrument; a rare const., for which the dat. is comm. employed. See H. 579, 582; K. § 272. — βωγαλέον, adj. qualifying χιτῶνα: repeats and strengthens the idea of δαΐζει. — πολέες (πολύς): observe it is not πόλεες: cf. πολέας, v. 4. — ὁδὰξ λαβοῖατο γαῖαν, *may many*, etc. Somewhat similar is the idea of Hor. O. 2, 7, 12, *tutpe solum tetigere mento*.

419-438. οὐδ' . . . Κρονίων, *nor did the son of Kronos in any way grant (it) to him*. πῶ is taken for πῶς in this and many other passages of Hm., by Cr., F., Düntz. and others. But Pape, St., L. & Sc., and others regard it as a Doric form for πού. Naeg. (revised by Autenrieth) takes it in its usu. sense, and renders the phrase *aber noch nicht sogleich, but not yet forthwith*. The learner may follow his own judgment in choosing between these views. — δέκτο, δέχομαι. — ὀφείλλω, ὀφέλλω (B): to be carefully distinguished fr. ὀφείλλω in the sense of ὀφείλω. — 421 ff., cf. 1, 458 ff. — σχίζουσιν, dat. of means or instrument. In 1, 462, we find ἐπὶ σχίζης, *upon*, etc. — ἀμπεύραντες, ἀναμπεύω. — Ἡφαίστοιο: the name of the god of fire, by meton. for *fire*. Cf. Ἄρηα, 381, note. — τοῖς . . . ἤρχε, lit. *began words to them*, i. e. *began to address them*. Const. of τοῖς? H. 597; K. § 284.

435-440. δὴδ' = δηδὰ = δὴν = δηρόν: *let us not now discourse here still a long time*, or *let us not longer now discourse here much time*. Force of δὴ after δ? H. 851; K. § 315, 2. — ἀγγειρόντων: imperat. 3d pl., *let heralds*, etc. — ἡμεῖς . . . ὧδε, and *let us, assembled as we are, go*, etc. Recollect that the local signification of ὧδε (*here*) is very rare in Hm. Cf. 258, note. The local meaning is not necessary in the verse before us. ἵομεν, ἀγγέρομεν, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16. — ὅφρα κε κτέ.: notice here the particle κε in a final sentence. H. 741; K. § 330, 4; G. § 44. Note 2.

442-449. κηρύκεσσι . . . κέλευσεν κηρύσσειν: notice κελεύω here w. dat. and infin. Cf. v. 151. Usu. w. acc. and infin., *he commanded clear-voiced heralds to summon*, etc. — τοὶ δέ, Att. οἱ δέ, and *they*, referring to the obj. of ἐκήρυsson, sc. Ἀχαιοὺς. — ἡγείροντο: ἀγείρω differs how in meaning fr. ἐγείρω (v. 440). — οἱ ἀμφ' Ἀτρείωνα: force of this const.? H. 639, Phrases; K. § 263, d. βασιλῆες, definitive appos. w. οἱ δέ. H. 500, d;

K. § 266. Cf. 1, 348, note. *The son of Atreus with his attendants, the Zeus-nurtured kings.* — κλισσάμενος, ordering (the forces); probably according to the advice of Nestor, v. 362 ff. — μετὰ δέ, sc. τοῖς, or αὐτοῖς, and among them the bright-eyed Athena, etc.; but probably, according to the conception of the poet, invisible. — αἰγίδα: for a full account of the aegis, and also a view of it, as represented by ancient artists, see Dic. Antiqq. art. Aegis. — τῆς depends on ἡερέδονται, from this float, etc. H. 579; K. § 271, 2. — ἑκατόμβοις δὲ ἕκαστος, and each worth a hundred oxen. Coined money is not mentioned in Hm.

450-458. σὺν τῇ, with this, i. e. the aegis. — διέσσυτο, διασεύω: ἐν . . . ὤρσεν, ἐνόρνυμι: σθένος, obj. of ὤρσεν. — πολεμίζειν and μάχεσθαι: infin. denoting purpose; to war and fight: H. 765; K. § 306, 1; G. § 97. — νέεσθαι κτέ. in const. is a subst. in the nom., was sweeter to them than to go, etc. — ἥντε . . . ὧς: cf. note v. 87. — δέ τε: H. 856, a; K. § 321, Rem. 4. — τῶν ἐρχομένων is usu. considered gen. abs., while these were advancing. Would it not be simpler to make it limit χαλκοῦ? thus, from the divine armor of these while advancing, the splendor, etc.

459-468. τῶν, repeated v. 464, limits ἔθνεα in v. 464. — χηνῶν κτέ. defin. appos. w. ὀρνίθων. — Ἀσίῃ ἐν λειμῶνι; in the Asian meadow, called afterwards Καύστρου πεδίον: not however the same as that mentioned in Xen. Anab. 1, 2, 11. What was the original application of the name Asia? See Lex. Ἀσία, II. — ποτῶνται: plur. verb w. neut. plur. subj. ἔθνεα. H. 515, Exc. b; K. § 241, Rem. 5, (c). — προκαδιζόντων agrees w. χηνῶν κτέ., while they alight, etc.; προ- seems to denote the forward movement of these birds in the act of alighting. — ἔθνεα: the same word, spoken of birds (v. 459), and here of men: we should use different words, many flocks of birds, ἔθνεα denoting perh. also the different species, geese, etc.; many nations of these from ships, etc. Why is ἀπό here written ἀπο? H. 102 D, b; K. § 31, iv. — προχέοντο: cf. note on ποτῶνται. — ποδῶν depends on ὅπως, separated fr. κονάβιζε by tmesis: under the feet both of the men themselves, etc. — μυρίοι: notice the accent, denoting an indefinite number; myriads, as many as, etc. — γίγνεται ὥρῃ, come forth in their season. Difference in meaning between γίγνομαι and εἶμι?

469-473. ἔθνεα must here be rendered by still another Eng. word, swarms. Cf. v. 87. The verb of this clause (sc. ἐστί or εἰστί) is not expressed. It is easier to render ἥντε κτέ. here, like many, etc. — ὅτε τε, when. Attention has often been called to this use of τε in Hm. H. 856; K. § 321, R. 4. — τόσσοι, so many. We might expect here ὧς as correlative with ἥντε, cf. v. 457; but τόσσοι directs the mind more distinctly

to the idea of number. — ἐπὶ Τρώεσσι, *over against*, etc., a rare meaning in prose. — διαρραΐσαι (διαρραΐω), sc. Τῶας: μεμαῶτες, Lex. ΜΑΩ.

474–479. τοὺς: repeated after δὲ, v. 476; obj. of διεκόμεον. — ὥστε... δὲ, as... so: cf. vv. 459, 464. — πλατεία, πλατύς, *wide-spread, extensive*. — αἰπόλοι ἄνδρες, *goat-herds*: attrib. appos. H. 500, a; K. § 266: an idiom more comm. in Hm. than in Att. (cf. βοὺς ταῦρος, a bull, v. 480, 481: πατρίδα γαῖαν, *father-land*, v. 454. Similar to these is the phrase αἰπόλια αἰγῶν, *herds of goats*. In Att. αἰπόλια alone would express the idea; so also, αἰπόλοι, ταῦρος, πατρίς would stand without the appositive. — νομῶ: dif. between νομός and νόμος in meaning? μυγέωσω, μίγνυμι, sc. αἰπόλια αἰγῶν as subj., *when they* (the herds of goats) *have been mingled*, etc. — τοὺς, *these*, i. e. the Grecian forces. — ἵέναι depends on διεκόμεον as an indirect obj. to denote purpose. H. 765; K. § 306, 1, (d); G. § 97: *arranged... to go*, etc. — μετά, cf. μετά v. 416, note. — ὄμματα, κεφαλὴν, accus. of specif. — ζώνην, here, not the *girdle*, but, as the connection requires, that part of the body around which the girdle passes, i. e. *the waist*. Lex. II.

480–483. βοὺς... ταῦρος: cf. note on αἰπόλοι ἄνδρες, v. 474. — ἀγέληφι: cf. φρήτρηφιν, note v. 863. — ἐπλετο: cf. note on ἐπλεο, 1, 418. — πάντων, join w. ἔξοχος. H. 584, g; K. § 273, 3. — τοῖον κτέ., *such did Zeus render Atrides*, etc. ἐκπρεπεία, ἔξοχον, qualify Ἀτρεΐδην, *conspicuous among many, and eminent among heroes*. With the const. ἔξοχον ἡρώεσσιν, Cr. compares ἐλέγχιστον... βροτοῖσιν, v. 285: ἀριπρεπεία Τρώεσσιν, 6, 477. Some, however, prefer to take πολλοῖσι as an adj. w. ἡρώεσσιν.

484–493. Ἔσπετε, imperat. = εἴπατε. Lex. εἶπον. — Μοῦσαι: cf. note on δεδ, 1, 1. — πάρεστέ τε, sc. πᾶσιν, *are present with all things*. — οἶον differs how in meaning fr. οἶον? — οἵτινες κτέ., connect in thought w. Ἔσπετε νῦν μοι. — οὐκ ἂν ἐγὼ μυθήσομαι (subjunct. w. short mode-sign) οὐδ' ὀνομήνω (fr. ὀνομαίνω): for this form of apod. w. the protasis οὐδ' εἰ μοι... εἴην, see G. § 38, 2, and note. Cf. also 1, 137, *I could not mention nor name*, etc., *not even if I had*, etc.: χάλκεον... ἐνείη (ἐν, εἰμι) *and if there were within me*, etc.: εἰ μὴ... μνησάμεθ' (= μνησάμεθα, fr. μμνήσκω) κτέ. *unless*, etc., a second protasis (required to complete the thought) with the same apod., *I could not mention*, etc. With vv. 489, 490, cf. Virg. Aen. 6, 625,

*Non, mihi si linguae centum sint, oraue centum,
Ferreæ vox, etc.*

δέκα and *centum* are used in about the same sense for a large number.

The so-called Catalogue, of the ships, called also *Βοιωτία* (fr. the word *Βοιωτῶν* with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason, it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Boeotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Boeotia.

760-778. *Οὔτοι ἄρα, these then, or such then.* *τίς τ' ἄρ:* see 1, 8, note. *ἔχ' = ἔχα.* — *Μοῦσα:* cf. note on *Δεδ*, 1, 1. — *αὐτῶν ἡδ' ἵππων:* partitive appos. w. *τῶν*, *far the best of these, of the men themselves and of the horses.* — *ἔτριχας, ἔθριξε: σταφύλη,* notice the accent. Differs how in meaning fr. *σταφυλή* — *ἄμφω δηλέας, both mares.* The mares were considered fleet. — *ἔφρα,* temporal, *while.* — *ἵπποι δ',* sc. *πολὺ φέρτατοι ἦσαν,* and his horses were *far the best.* *φορέεσκον; φορέω* w. iterative ending. — *κεῖτ' = ἔκειτο:* Lex. *κεῖμαι*, I. 2. — *δίσκοισιν κτέ.* *amused themselves with quoits, and in casting javelins, and with bows and arrows;* or, if we take *τόξοισιν* in the same const. w. *αἰγανέησιν*, then we must understand it in the sense of *arrows* alone: we may also take *ἱερτες* w. each dat. and render, *amused themselves in casting quoits, and javelins, and arrows.* For *ἱημι* w. dat. cf. *Anab.* 1, 5, 12. — *ἕκαστος:* cf. 1, 606, note. — *ἔστασαν:* pluperf. in form, imperf. in meaning. H. 305; K. § 193. — *ἐδ' πεπυκασμένα, well covered,* i. e. with robes, which were thrown over them for protection when not in use. — *οἱ δέ,* i. e. *ἄνακτες.*

780-785. *Οἱ δ' ἄρ' ἴσαν:* the poet here takes a glance at the whole body of Achaeans above enumerated, before proceeding to the array of Trojan forces. — *ὥσει τε:* Epic use of *τέ.* H. 856; K. § 321, Rem. 4. — *νέμοιτο:* Lex. *νέμω*, B, *as if a whole land should be consumed by fire.* Those who have seen the advance of fire on a prairie will have a vivid conception of the force of this comparison. — *θεοστενάχίζε,* sc. *αὐτοῖς,* or perh. *τῶν ὑπὸ ποσσὶ* (v. 784), and the earth groaned under (them): *Διὸς* (= *ὡς Διὶ.* H. 104, a; K. § 32, (c)), as (it groans under) Zeus. — *ὅτε τε* (Epic use of *τέ*) . . . *ἰμάσῃ:* hyp. rel. sent. without *ἄν.* H. 759; K. § 387, R. 3; G. § 63, *when he lashes,* etc. i. e. by means of his thunderbolts (*κεραυνοῖς*). — *ὧς* (demonst.), *so, thus,* etc. — *διέπρησσαν* (sc. *κέλευθον*, cf. *Odys.* 2, 213, 429) *πεδίῳ, they accomplished (their march)*

through, etc., they passed through the plain. *πεδίοιο* depends on *διδ* in compos. H. 583; K. § 291, 1.

786-795. *ποθήνημος ὠκέα*, swift-footed as the wind. — *σὺν ἀγγελίῃ ἀλεγεινῇ*, with sad tidings, viz. that the Greeks were advancing. — *ἀγορὰς* (cogn. acc.) *ἀγόρευον*, entered into deliberations. — *εἶσατο*: Lex. ΕΙΔΩ. A. II. 2. *φθογγήν*, acc. of specif. — *τύμβω ἐπ' ἀκροτάτῃ*, on the highest part of, etc., on the top of the tomb of, etc. Cf. *summus* in Lat. — *δέγμενος*: *δέχομαι*, II. 3. — *ναῦφιν*: gen. plur. H. 206 D; K. § 210, depends on *ἀφ*- (*ἀπό* in compos.). — *τῇ* depends on *εἰσαμένη*, having made herself like to this one, i. e. Polites: *μὲν* depends on *μετέφη* (a rare const.; as a substitute for which *προσέφη* has been suggested, but not generally adopted); *addressed him* (*μετά* perh. suggesting the idea, among other speakers in the assembly).

796-806. *μῦδοι ἄκριτοι* (cf. *ἀκριτόμυθε*, v. 246), subj.; *φίλοι*, pred. — *ὥς*, relat. adv. *as*; receives here the accent of *ποτέ*, hence written *ὤς*. — *ἐπὶ* w. gen. often means as here in time of. — *ῥῶρεν*: *ῥρυνμι*. — *μᾶλα πολλὰ*, adv., *very many times, very often*. — *ῥῶπα*: Lex. *ῥῶω*. — *πεδίοιο*: const.? H. 590, a; K. § 271, *over the p'ain*, or *from the plain*. — *πολλοὶ . . . ἐπικούροι*, sc. *εἰσὶν*. — *ἕλλη ἕλλων κτέ.*, *one language belongs to one, another to another of the men widely dispersed*, i. e. freely rendered, *the languages of the men widely dispersed are various*. Cf. *ἄλλος ἄλλω*, v. 400. — *τοῖσιν . . . οἷσι περ ἔρχει*, *those whom he commands*. — *πολιήτας*, *men of the same city, his own citizens*.

807-815. *οὔτι . . . ἡγνωίσεν*, *did not fail to recognize*, etc., i. e. he knew it was the goddess, and not Polites. — *ῥῶρει*: what tense in form, and what in meaning? Cf. *ῥῶρεν*, v. 797. — *πόλιος*: -*λιος* forms here one long syllable,—a very rare synizesis. — *ἀπάνευθε*, *at a distance (from the city)*. — *περίδρομος ἔνθα καὶ ἔνθα*, *detached on all sides*, lit. *that may be run around*, etc. — *τὴν ἦτοι ἄνδρες κτέ.*, *which men indeed call*, etc. Cf. note on Briareos, 1, 403. — *δέ τε*: Epic use of *τέ*. — *διέκριδεν*: *were separated and arranged*, i. e. *were drawn up in order of battle*. Cf. *διακρίνωσιν*, v. 475: *κρίνοντας*, v. 446.

The remainder of this book is occupied with an enumeration of the Trojan forces.

BOOK THIRD.

1-9. Αὐτὰρ ἐπεὶ κόσμηθεν leads the mind back to *ὡς τοὺς ἡγεμόνες διεκόσμεον* κτέ., 2, 476. — ἕκαστοι, *they severally*, i. e. the several divisions of both armies. — ἥντε περ, *just as*, etc., is to be connected with what precedes; since no sentence follows introduced by a correlative *ὡς*, so; as in 2, 455, 457. — οὐρανῶδι (H. 203, a; K. § 235, 3) *πρό*, *heaven-ward*. — αἶτε: subj. of φύγον. For the arrangement, cf. 1, 57. — ἐπεὶ οὖν, *whenever*: οὖν appears to be used here as a suffix of ἐπεὶ, with the same force as after *δοῖς*, etc. Cf. H. 251; K. § 95, (b.) — φύγον: gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. As a general truth is expressed in Eng. by the pres. tense, the gnomic aor. must consequently be translated into Eng. by the pres.; *whenever they flee from*, etc. Cf. note on ἔκλυον, 1, 218. — ταίγε repeats the idea of αἶτε; *these*, i. e. *the cranes*. For the Homeric idea of Ὀικεανός, see Lex.: *ροδών* depends on ἐπὶ, *towards*. — Πυγμαίοισι: derivation and meaning? See Lex. For some further speculations respecting this curious myth, see Class. Dic. art. Pygmaei. — φέρουσαι agrees w. ταίγε. — ἥρεια: cf. χθιζός, note, 1, 424; ἥρην, 1, 497. — οἱ δὲ . . . Ἀχαιοί: cf. note on ἡ δὲ . . . γυνή, 1, 348. — μένεα πνέοντες: Lex. πνέω, V. — μεμαῶτες: Lex. ΜΑΩ.

10-20. Εἴτε . . . ὡς (v. 13), *as when . . . so*. Cf. 2, 455, 457. — κατέχευεν (καταχέω), *pours, spreads*: gnomic aor.: cf. φύγον, v. 4. — φίλην, ἀμείνω, agree w. δμίχλην. — κλέπτῃ: dat. of interest, *better than night to a thief*. — τόσσον κτέ., *and one sees as far as*, etc., indicates the density of the mist. — τις (indef.) receives the accent of τέ (enclit.), and hence appears in the form τίς. — δσον τε: Epic use of τέ. H. 856, a; K. § 321, Rem. 4. — ἐπὶ . . . ἴησιν: ἐφίημι. — τῶν ὑπὸ ποσσὶ . . . ἐρχομένων: cf. 2, 784. — διέπρησσον πεδίοιο: cf. note 2, 785. — Οἱ δ' ὅτε δὴ κτέ.: notice the lively force of δὴ, *and just when they were almost*, etc. — Τρωσίν: dat. of interest: μέν, correl. δέ, v. 21. — ὥμοισιν: const? Cf. 1, 45, note. — τόξα: cf. 1, 45, note. — δοῦρε δύο: notice the numeral δύο (Att. δύο) with the dual; not unusual. Observe also that he bore *two spears*; as was often the case with the Homeric heroes, so that, when one was hurled, another was still left. In the historic period, the spear was not hurled; and only one consequently was needed. — κεκορυδμένα: κορύσσω. — Ἀργείων depends on ἀρίστους as partit. gen.

21-29. Τόν: emphat. position: ὡς, temporal, *when*. — Ἀρητίφιλος

occurs very often in this book as an epithet of Menelaus. In other books it occurs but seldom. — μακρὰ βιβάντα (H. 435 D, 1; K. § 230, βαίνω, *taking long strides*. — ὥστε . . . ὥς (v. 27): cf. 2, 459, 464. — ἐχάρη (χαίρω): gnomic aor.: cf. φύγον, v. 4, note. — κύρσας: κυρέω. — πεινῶν, placed last of the adjuncts of λέων, because it is the most important particular in the description, and also to make the connection with the following clearer. A faithful translation must present the thought as nearly as possible in the order of the original. — γάρ τε: Epic use of τέ. — φάτο: meaning here? Cf. φῆ, 2, 37, note. — τίσεσθαι: Lex. τίνω, II. Force of the fut. infin. as distinguished from the pres. or aor. infin. w. ἔν? G. § 73, 1, *for he said to himself, I shall take vengeance on the villain*. — ἐξ ὀχέων: plur. on the same principle as τόξα, cf. 1, 45, note: ἄλτο, H. 408 D, 33; K. § 230, ἄλλομαι: *he leaped from his chariot*, etc. Paris was already on foot (v. 22).

31-40. κατεπλήγη, καταπλήσσω: φίλον, cf. 1, 345, note. — ὥς δ' ὅτε . . . ὥς (v. 36), *and as when . . . so*, etc. τίς (indef.) receives the accent of τέ, hence written τίς: "τέ may be taken either w. ὥς or w. ὅτε." F. Epic use: H. 856, a; K. § 321, R. 4. — ἀπέστη, ἔλλαβε, ἀνεχώρησεν, εἶλε: cf. note on φύγον, v. 4. — βήσσης differs how in form fr. the gen. sing.? ὑπὸ . . . ἔλλαβε, ὑπολαμβάνω. — μίν, obj. of εἶλε, παρείδς, acc. of specif. With this passage, cf. Virg. Aen. 2; 379, ff. — ἔδν: what tenses of δύνω are intrans. in the act. voice? See Lex. — εἶδος: acc. of specif. — αἰδ' ὄφελος . . . ἀπολέσθαι (ἀπόλλυμι). H. 721, b; K. § 259, R. 6; G. § 83. "Would thou hadst ne'er been born, or died at least unwedded." D. Lit. *would thou hadst both been unborn and hadst perished unwedded*. The former part of the wish includes of course the latter; but both thoughts were in the mind of Hector, and he utters both at the same breath, placing the more important of the two first, with little concern for logical exactness. Cf. 1, 251, note.

41-53. καὶ . . . βουλοίμην, *I could even wish this*: poten. optat. H. 722; K. § 259, 3, (a); G. § 52, 2. — κὲν . . . ἦεν: force of this const.? H. 746; K. § 260, 2, (2); G. § 37, 3. — ἔμεναι, sc. σέ as subj. *than that you should be thus both a dishonor and a scorn of others* (i. e. for having as a coward retreated at the sight of Menelaus): ὑπόψιον may be taken as an adj. in the acc. sing. masc. agreeing w. the subj. of ἔμεναι, or perh. in the neut. as subst., *a thing scorned, a scorn*. I prefer the latter, as the const. is then uniform with that of λώβην. — ποῦ, force? Lex. ποῦ, II. 2. — καγχαλώσι: καγχαλάω. — ἔμμεναι, sc. σέ, *that you are*, etc. — ἔπ' = ἔπεισι. Cf. 1, 515. H. 102, a; K. § 31, R. 3. — ἡ τοῖσδε κτέ., *did you, being such a man, having sailed, etc. . . . bring back, etc.* Several

critical edit. read here ἡ st. ἡ. See Lex. ἡ, II. 2. — *γυνήν*, a kinswoman. — *πῆμα, χάσμα, κατηφέην*: appos. w. the idea *γυνῆν* . . . ἀνήγες. H. 501; K. § 266, R. 2. — *οὐκ ἂν δὴ κτέ.*, could you not then (after having exhibited in your wild adventures so much daring) *await*, etc. — *γνοῖς χ'* (= κέ), you might in that case know, etc.; protasis omitted. H. 752; K. § 340, 1; G. § 52, 2. — *οἷον . . . παρὰκοῖτιν*, lit. the blooming wife of what sort of a man you possess, i. e. whose (emphasize this word) blooming wife you possess.

54–57. *οὐκ ἂν τοι χαλίσμῃ*. For ἂν w. the subjunc., cf. 1, 137, note. — *ὅτε . . . μυχίης* presents the case as a mere possibility, not as a probability. Cf. H. 748, 747; K. § 339, II., (a), and (b); G. § 61, 4. Had it been *ὅταν . . . μυχίης* (which *οὐκ ἂν χαλίσμῃ* would suggest), then the case would be presented more distinctly and vividly, as something that might occur in the future. The sentence may be rendered freely, *your lyre, etc. would not aid you, when you should be mingled with the dust*. *τά, ἡ, τό*, demonst., *those gifts, etc., that hair of yours, that fine appearance*. Cf. note on *δ, ἡ, τό*, 1, 9. — *ἡ τέ κεν . . . ἔσσο* (ἐννυμι) *χιτῶνα*: condition omitted. Cf. 2, 242, note. *And truly* (were it not so, i. e. were the Trojans not very cowardly) *you would already have put on a tunic of stone*. See Lex. *λίβος*. — *ἔοργας, ἔρδω*.

59–70. *ἐπεὶ με . . . αἶσαν*: a subordinate sentence with no principal sentence immediately expressed; as is often the case in hurried conversation. We shall best represent the original, by translating it just as it stands, without supplying any thing. The proper apodosis, as Dr. Owen suggests, appears below, v. 67 ff. — *κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν*, with propriety, and not beyond propriety, a frequent formula in Hm., the thought being expressed first positively, and then for increased emphasis, negatively. — *ἀτειρής*: F. joins this w. *πέλεκυς*, like a hard axe: but it is more natural, from the arrangement, to join it w. *κραδίῃ*, always is your heart unyielding, like an axe, which, etc. Why is *ὥς* accented here? H. 104, a; K. § 32, (c). Also because it is here followed by the enclit *ἐστίν*. — *εἰσω*, 3d pers., sing. fr. *εἶμι*. Differs how in form fr. the 3d pers., plur. of *εἶμι*? — *δουρός*: Lex. *δόρυ*, I. — *ὑπ' ἀνέρος*: gen. of agency, by a man, i. e. moved by the strength of a man. — *νῆϊον*, sc. *δόρυ*. — *ὀφέλλει* is not connected by *δέ* to *ἐκτάμνησιν* (which is subjunc.) but to *εἰσω*: and it (i. e. the axe) increases, etc. — *μη . . . πρόφερε*: do not bring before me (as a reproach) the lovely gifts, etc. Cf. 2, 251. Notice the asyndeton; denoting (as well as the structure of the preceding sentence) the confusion and excitement of the speaker's mind. — *ἐκὼν κτέ.*, one could not at will (i. e. whenever he pleases), etc. — *κάθισον* (*καθίσω*), causative. —

αὐτὰρ . . . συμβάλετε . . . μάχεσθαι, *moreover place me, etc., in the midst to fight, etc.* A similar const. occurs 1, 8. *ζυνέηκε κτέ.* Notice *συμβάλετε*, plur., *κάδισον*, sing. The interchange of sing. and plur. 2d pers. is very frequent. In using the plur. he includes in idea as subj. not only Hector, but all others who would have any thing to do with what he proposes.

71-81. *κὲ νικήσῃ . . . γένηται*: force here of the aor. subj. w. *κέ*? H. 760, a; K. § 255, R. 9; G. § 20, N. 1. — *εἰ πάντα*: see Lex. εἰ, III. — *οἱ δ' ἄλλοι . . . ναίετε κτέ.*, and may ye, the others, etc.; optat. of wishing. H. 721, 1; K. § 259, 3, (d); G. § 82. — *τοὶ δὲ κτέ.*, but let these (the Greeks), etc. — *Ἀχαιῖδα*, in form an adj. sc. *γαῖαν*. Argos, as here used, denotes the southern part of Greece; the *Achaean land*, the northern part; particularly the dominions of Achilles, called also in the Iliad, Hellas. Thus, Argos and the Achaean land, as used in this verse, denote the whole of Greece. — *μέσσου . . . ἐλόν*, having grasped his spear by the middle, so that by presenting the whole length, instead of the point, he might the more easily thrust back the phalanxes of the Trojans. Const. of *δουρός*? H. 574; K. § 273, 3, (b). — *ἐπετοάζοντο . . . ἔβαλλον*: bent their bows at him, . . . aiming, they began to cast (at him) with, etc. — *μακρόν*: cf. 2, 224, N.

82-96. *Ἰσχεσθε*: cf. *ἴσχεο*, 1, 214. — *μὴ βάλλετε*: notice the asyndeton, denoting the haste of Agamemnon. — *μάχης*: const.? H. 579, a; K. § 271, 2. — *ἄνω*: cf. 2, 323, note. — *κέκλυτέ μεν . . . μῦθον*, hear from me the word, etc. Const. of *μεῦ*? H. 582; K. § 273, R. 19, (d). — *τοῦ*: relat. H. 243 D; K. § 247, 4. — *αὐτὸν . . . Μενέλαον οἶους . . . μάχεσθαι*, that he himself, etc., fight alone, etc., depends on *κέλεται*. — *οἱ δ' ἄλλοι . . . τάμωμεν*, let us, the others, etc. Is the subjunc. often used in exhortations except in the 1st pers.? H. 720, a; K. § 259, 1, (a); G. § 85. — *ἄκην* (see Lex.) . . . *σιωπῇ*: a frequent pleonasm in Hm., they became profoundly silent. — *καὶ μετέειπε . . . Μενέλαος*. Hector had already spoken, and now Menelaus . . . also spoke, etc.

98-104. *φρονέω κτέ.*, I think the Argives and Trojans are at length separated. With this meaning of *διακρινδῆμεναι*, cf. *διακρίνωσιν*, 2, 475. — *ἐπεὶ*, temp.: *πέποσθε, πάσχω*: now that you have suffered, etc., or more freely, after having suffered, etc. — *εἵνεκ' . . . ἀρχῆς*. Naeg. and F. regard this verse as an instance of hendiadys (*ἐν διὰ δυοῖν*, in which two ideas are made coördinate, the latter of which is logically subordinate): and render thus, on account of my strife with Alexander, which he began. The more usual and literal rendering is as follows: on account of my strife and of Alexander's beginning (of strife); or more freely, on account of the strife which I began, and of Alexander's provocation. — *τέτυκται* (*τεύχω*),

has been prepared. — *τεθναίη, διακρινδεῖτε*: optat. of wishing, *may he die*, etc. Above (v. 98) he speaks of the separation as already in his own opinion accomplished: here, he alludes to it as a wish, to be accomplished in the future. — *οἶστε, ἄγετε* (v. 105): 1st aor. imperat. H. 349 D; K. § 223, 10. — *ἄρνε: ἄμνός*, irreg. — *ἕτερον, ἑτέτην*: observe the difference in gend.: *one, a white male lamb; the other, a black ewe-lamb*. — *Γῆ, Ἥελίφ*, for, etc., dat. of interest. The white lamb was no doubt for Helios; the other, for Gaea. The Greeks were to bring but one lamb, and this was to be sacrificed to Zeus. Cf. v. 276.

105-110. *Πριάμοιο βίην*, lit. *the might of Priam = the mighty Priam*. — *ἐπεὶ οἱ*: how does the accent of *ἐπεὶ* indicate at sight that the following word is the dat. of the pers. pron.? H. 101, 107, a; K. § 34, 1. Recollect that the article (*ὁ, ἡ, οἱ, αἱ*) is proclit. In what Menelaus here says of the sons of Priam, he no doubt has in mind especially Paris. — *μή, lest*. The preceding words imply the notion of fear. — *Δίδς ὄρκια*: H. 563; K. § 275, R. 5. — *ἡερέδονται*: the striking metaphor appears by comparing this with 2, 448. — *οἷς κτέ.* The implied antecedent depends on *λεύσσει*: *but among whom the aged man is present, (for these) he beholds*, etc. It is nearly equivalent to *ἐὰν δ' ὁ γέρον μετέησι (τισίν)*, *but if the aged man is present among (any)*, etc. — *πρόσσω καὶ ὀπίσσω*: cf. 1, 343, note. — *ἄριστα*, subj. of *γίνηται*. — *μετ' ἀμφοτέροισι* (masc.) *between both (parties)*.

111-120. *Ἀχαιοί τε Τρῶές τε*: appos. w. *οἱ δέ*: cf. *γυνή*, 1, 348, note. — *ἐρυζαν: ἐρύκω*. — *αὐτοί*. Recollect that *αὐτός* in the nom. is intens., *they themselves*, i. e. in distinction fr. *ἵππους*, *went forth, dismounted* (*ἐκ δ' ἔβαν*, sc. *ἀρμάτων*). — *ἀμφίς*, *between* lit. *round about* (each army): i. e. they were so near one another that *there was little space between* (the two armies). The latter rendering is usu. adopted. — *φέρειν, καλέσσαι*. What use of the infin. is frequent in Greek, but seldom occurs in Latin? H. 765; K. § 306, 1, (d); G. § 97. — *Ἀγαμέμνων*, appos. w. *δ*. — *νήας ἔπι*: what preps. do not suffer anastrophe? H. 102 D, b; K. § 31, IV. Rem. 2. — *οἰσόμεναι*, aor. infin. H. 450 D, 6; 349 D; K. § 230, *φέρω*.

121-128. *Ἥρις*: the usual messenger of the gods in the Il.; mentioned before, 2, 786. The first appearance of Helen in the Il. is deemed an occasion of sufficient importance for the intervention of a goddess. — *εἰδομένη*: Lex. EΙΔΩ, A, II. 2, *making herself like to, resembling*. — *Λαοδίκην*: we should expect here logically the dat. in appos. w. *γαλόφ*; but the intervention of the relat. *τήν* leads to the acc. — *εἶδος*, acc. of specif. — *τήν δέ, ἡ δέ*: i. e. Helen. *εὔρε*, sc. *Ἥρις*. — *ιστόν*, a web. In

what other senses has this word occurred? 1, 31, 434, 480. — ἐνέπασσεν (ἐμπάσσω) κτέ. This passage has a historic value; as the weaving of designs, such as are here mentioned, indicates considerable advancement in the arts. Notice the accent of πολέας (fr. πολλός), distinguishing it fr. acc. pl. of πόλις. — ἔθεν (enclit. = οὐ: H. 233 D; K. § 217) εἵνεκα, on her (i. e. Helen's) account.

132–138. οἱ πρῖν, *those who before, those who just now*. — οἱ δὲ: force of δὲ? H. 851, a; K. § 315, 2, *these indeed, these I say*. Notice the difference between οἱ relat. and οἱ demonst. — ἔσται: H. 406 D, 2; K. § 230, ἦμαι. — παρὰ, sc. αὐτοῖς, *near them, by them*. — πέπηγεν (πήγνυμι), *are fixed, are planted*. H. 417; K. § 187, 8. Cf. Virg. Aen. 6, 652. *Stant terra defixae hastae*. — τῷ δέ κε νικήσαντι . . . κεκλήσῃ κτέ. In this sentence, κέ does not, it is thought, qualify νικήσαντι (G. § 41, N. 2); but stands before it as the emphatic word (G. § 42, 2, and N. 1), and belongs really to κεκλήσῃ. H. 710, b; K. § 260, 2, (1); G. § 37. Yet St. and Cr. join it with the particip. St. says, it imparts the idea of uncertainty which of the two would conquer. Cr. says, it points to the condition implied in the particip. The pf. κέκλημαι, *am called, am named*, is pres. in meaning, and corresponding to it the fut. pf. κεκλήσομαι is a simple fut. in meaning. G. § 29, Note 5, *you shall be called the dear wife of him who may have conquered* (lit. *of the one having conquered*).

140–155. ἀνδρός, etc., obj. gen., limits ἡμερον. — τοκῆων, *τοκεύς*. — τέρεν δάκρυ, “*tender tears*.” D. The sing. is often thus used in Hm., where our idiom requires the plur. Cf. θαλερὸν δάκρυ, 2, 266. — κατὰ, join w. χέουσα. — οἴη: notice the breathing. It differs how in meaning fr. οἴη? See Lex. οἶος and οἶος. — ἅμα τῇγε, *together with her*, i. e. Helen, the subj. of ὠρῶντο. — Σκαίαι πύλαι, *the Scaean gate*. Cf. Lex. σκαίος, II. — Οἱ ἀμφὶ κτέ. H. 639, Phrases; K. § 263, d. — Οὐκαλέγων . . . Ἀντήνωρ: notice the change in const. here, from acc. to nom., thus giving more prominence to these two persons. — εἶπτο: cf. ἔσται, v. 134, note. — δημογέροντες: descriptive appos. w. the preceding nominatives. — ἐπὶ . . . πύλῃσιν, *upon, or over*, etc., i. e. upon the tower (cf. v. 153), beneath and through which the gate-way passed; as is very common in the old walled towns of Europe at the present day. — γῆραι, dat. of cause, *by reason of old age*. — τετίγessιν *λοικότες*: see Lex. τέττιξ. The point of the comparison is simply the clear and sustained tone of voice, which was remarkable in the cicādas. — τοῖοι κτέ., *such then the leaders of the Trojans sat*, etc., or more freely, *such then were the leaders of the Trojans who sat*, etc. — ἦκα, adv.: differs how fr. the aor. of ἵημι?

156–170. Οὐ νέμεσις, sc. ἐστί, *there is no occasion for indignation, that*

the Trojans, etc. — *αἰώς*: *greatly, exceedingly*. Cf. 1, 555. — *εἰς ὤπα*, in countenance, in looks. So it is usu. rendered. Yet Passow, and after him Faesi, understand the phrase as meaning *eye to eye*; i. e. *she resembles at a near view* (*beim genauesten Ansehen*). — *καὶ ὥς*: cf. note 1, 116. — *πέρ*, joined w. *τοίη*, intens. ; *δοῦσα*, concess., *though she is really such*. — *μηδὲ . . . λίποιτο*: optat. of wishing: *πῆμα*, appos. w. subj. of *λίποιτο*, *nor may she be left as*, etc. — *ἐμεῖο* depends on *πάρουθε*: H. 589; K. § 273, 3, (b), (β): *sit down before me*. — *ἴδῃ*: 2d pers. — *ὥς . . . ἐξονομήνῃς*: same const. w. *ὄφρα ἴδῃ*, the three intervening lines being parenthetical: *that you may name*, etc. — *δοτὶς κτέ.* develops more fully the idea of *τόν δ' ἄνδρα*; *who is that*, etc. — *κεφαλῇ καὶ μείζονες*, *even taller by a head, even a head taller*. Const. of *κεφαλῇ*? H. 610; K. § 285, (3), (c). Such, I think, is the usu. rendering of this expression; which, certainly, is not to be taken with mathematical exactness. Yet Wolf, and after him Cr. and F., understand *κεφαλῇ*, like the Lat. *statura*. The expression would then mean, *even larger in stature, even taller*. — *καλὸν* and *γεραρόν* qualify the obj. (understood) of *ἴδον*: *one so fine-looking*, etc., “*a form so noble, nor so august*.” D. — *βασιλῆϊ ἄνδρῃ*: cf. note on *αἰπόλοι ἄνδρες*, 2, 474.

171–180. *δία*: notice the accent, distinguishing it fr. *διδ.* — *γυναικῶν*, const.? H. 559; K. § 273, Rem. 4, (b). — *αἰδοῖός τε . . . δευδός τε*, *both revered and feared*: *μοί*, *on my part*: const.? H. 601; K. § 284, 3, (10). — *φίλε ἔκυρέ*. Observe, the final syllable in each of these words receives the rhythmic accent, i. e. takes the place of a long syllable. Faesi supposes the digamma to have occurred at the beginning of *ἔκυρέ*; but Düntzer affirms, it is certain Hm. did not pronounce *ἔκυρέ* with a digamma. So the doctors often disagree. — *ὥς ὄφελεν κτέ.* Cf. note on *αἶδ' ὄφελες*, 1, 415, *would that an evil death had pleased me.. ἄδειν, ἀνδάνω*. — *παῖδα*, i. e. *Hermiōne*. — *τάγ'* (= *τάγε*), *these things*, neut. plur., subj. of a verb in the plur. H. 515, b; K. § 241, R. 5. — *τό*, *wherefore*. Const.? H. 552, a; K. § 279, 7. — *τέτηκα*, intrans. Notice the force of the perf. *am* (until this day) *dissolved in tears*. — *δ με*. Two accs. w. one verb. H. 553; K. § 280, 3. — *ἀμφοτέρων . . . τὲ . . . τέ*, *at once, both . . . and*. — *ἔσκει*, impf. iterative. H. 406 D; K. § 225. — *κυνώπιδος* agrees w. *ἐμοῦ* implied in *ἐμός*. H. 523, b; K. § 266, 2. — *εἴποτ' ἔην γε*, *if ever he was indeed!* expressive of the emotion of Helen. She seems almost to question the past reality; as if she had said, *can it be that he ever was a brother-in-law of me!*

183–198. *ἦ βὰ ρύ τοι κτέ.* *Truly, as I now see (βὰ νυ)*, *many sons of the Achaeans were subject to you*. *δεδμήματο (δαμάω)*, H. 355 D, e; K.

§ 220, 13. — Φρυγίην: Phrygia, as understood by Hm., lay E. of the Troad; and must not be confounded with the Phrygia of a later age. — ἐλέχθην, *was counted, was enrolled*. — δε τε: Epic use of τέ. — οὐδ' οἱ, *not even these*, i. e. the Phrygian warriors. — εἰπ' (= εἰπέ), imperat., *come, name to me this one also*. — κεφαλῇ: const.? Cf. v. 168, N., *less by a head*, or as some understand it, simply, *less in stature*. — ὁμοισιν, στέρνοισιν: dat. of respect. H. 609; K. § 285, (3), (b). — ἰδέσθαι depends on εὐρύτερος, lit. *broaden to look upon*. H. 767; K. § 306, (d). — τεύχεα μὲν . . . αὐτὸς δέ, antithetical: *his arms . . . but he himself*, etc. of (before κεῖται), ethical dat. H. 599; K. § 284, (10), (d). So St. considers it, and citing from Bernhardy remarks: "This idiom, which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets." Cf. 1, 104, N. — κτίλος ὥς: why is ὥς accented in this sentence? H. 104, a; K. § 32, (c): ἐπιπλεῖται combines the two ideas of moving to and fro, and of inspecting: *render, he moves to and fro, inspecting*, etc. — ὄτων ἀργεννῶν limits πᾶν, which depends on δι- in compos.

199–208. ἐκγεγαυῖα: Lex. ἐκγέγασα. — οὗτος δ' αὖ: antithetical to οὗτος γε, 178: αὖ, used here as a particle of transition. — κραναῖς περ εὐούσης, lit. *being very rugged*: πέρ, intens.; εὐούσης denotes simply a relation of time. — πυκνὰ; Lex. πυκνός, V. — Τὴν . . . ἀντίον ἦδα (αὐδάω), *addressed her*. — σεῦ is usually understood as objective gen. limiting ἀγγελίης, with emphatic position and accent; *on an embassy respecting you*. Yet some eminent critics, from Aristarchus to the present day, have taken ἀγγελίης as nom. masc. = ἄγγελος, and read, *came as a messenger respecting you*. — τοὺς . . . φίλησα, "I lodged them in my house and loved them both." D. — φύην: cf. 1, 115; 2, 58.

210–215. στάντων, sc. αὐτῶν, *while they stood*, gen. abs. — ὑπερέχον (ὑπερέχω) . . . ὤμους, *rose above with broad shoulders*: ὤμους (observe the accent, distinguishing it from ὠμός, raw) is acc. of specif. — ἄμφω δ' ἐζομένω, *but when both were seated*; nom. of the whole (nom. abs.) followed by a nom. of the part, Ὀδυσσεύς, in appos.; the remaining part (perh. Μενέλαος δὲ ἦτρον γεπαρός) was too obvious to need expression. Cf. H. 500, b; K. § 266, 3. Düntz. less naturally, I think, regards ἄμφω as acc. of specif. — ἡ καὶ . . . ἦεν: a very doubtful clause. I have retained the reading of Dind., Faesi, and others, who follow the manuscripts. The sense appears to be, *truly, Menelaus spoke cursorily, few things indeed, but very clearly, since he was not a wordy, nor rambling speaker, or also (since) he was younger by birth*;—the last clause being in the same const. w. the two preceding and assigning the reason of παῦρα . . . λιγύως. He spoke

few things, because he was not naturally verbose and rambling, or perhaps also because he was younger. Düntzer writes *ἦ καὶ . . . ἦεν*, with a colon before this clause; thus making it an independent statement: *truly he was also younger by birth*. Cr., Doederlein, Sp., and many others read *εἰ καὶ . . . ἦεν*, *although*, etc. It should be borne in mind that the so-called *itacism* (the pronouncing of η, εἰ, οἰ, υἰ, υ and ι alike), often led to the confounding of these vowels and diphthongs in the manuscripts. If the student is a little perplexed by this passage, he may take some comfort in remembering that he is no worse off than the critics.

216-224. *ὅτε δὴ*: notice the emphatic and lively force of *δὴ*. — *σάσκεν, ἴδεσκε, ἔχεσκεν*: *ἴσθημι, εἶδον, ἔχω*, with iterative ending. — *κατὰ χθονός*, join w. the following words; a repetition of the idea *ὅπαι ἴδεσκε*, *he used to look downward*. — *ἐνώμα, νωμάω*, *he did not brandish backwards or forwards*, etc. — *φαῖης κε*: potent. optat., *you would say that he was*, etc.; *diceres*. — *ἄρρουν τ' αὖτως*, *and thus foolish*; i. e. foolish, and lacking in self-possession, as a man filled with rage. — *ὅτε δὴ . . . ἴει* (*ἴημι*, imperf. indic.); continued action: cf. *ὅτε δὴ . . . ὄφαινον*, v. 212. But in v. 216, *ὅτε δὴ . . . ἀνατξείεν*, optat. expressing indefinite frequency of past action. H. 729, b; K. § 327^b. 2; G. § 62. — *ἄν . . . ἐπίσσειε*, *could vie with*. — *οὐ τότε . . . ἰδόντες*, *not then at least did we so much wonder in looking at the appearance of Ulysses*. His strange looks were almost forgotten in the charm of his wonderful eloquence. On this whole passage, cf. Quintil. XII. 10, 64.

227-233. *Ἀργεῖων* depends on *ἔξοχος*. H. 584, g; K. § 275, 2, *towering above the Argives*, etc.: *κεφαλῇν, ὤμους*, acc. of specif. — *ἔρκος*: cf. 1, 284, where it is spoken of Achilles. — *ἐτέρωθεν* means strictly *from another point*,—the ending *-θεν* denoting direction from the point, where Idomeneus stood, towards the observers. The Eng. idiom would be, *at another point*. — *δεὸς ὧς*: cf. note on *κτίλος ὧς*, v. 196. — *ἔστηκε*: peculiarity in tense and meaning? — *Μενέλαος*. No inquiry had been put to her respecting Menelaus: but she now alludes to him with apparent composure. In the following passage, v. 235 ff. the allusion to her two brothers, whom she misses on the battle-field, is exceedingly natural and affecting. — *ὁπότε . . . ἴκοιτο*: force of the optat.? Cf. *ὅτε . . . ἀνατξείεν*, v. 216, N.

235-244. *ὅς . . . γνόνην*. Observe the force of *κέν*. H. 873; K. § 260, 1; G. § 36, 2, *whom I might know, and whose name I might mention* (if I were asked). — *μοί* depends on *μία*: lit. *one to me*, or *the same to me*: rendered freely, *whom one mother bore, the same who bore me*. — *ἐσπέσθην* (*ἔπομαι*, 2d aor., 3d, dual. H. 384), *ἔποντο*. Notice the frequent inter-

change of dual and plur. — καταδύμεναι, *to go into, to ent. r., καταδύω*. — τοὺς, *them* (i. e. her brothers), obj. of κάτεχεν. — ἐν . . . αἰθρῇ, *away in Lacedaemon*. These two lines are thrown in by the poet, to inform the reader of their death; which Helen seems to be ignorant of.

245–258. A resumption of the narrative, which was broken off at vv. 116–120. — δεῶν limits δρῖα, *offerings of the gods*. — κρητῆρα, *a mixing-vessel, a flagon* (D.), in which the wine and water were mixed: κύπελλα, *the cups* from which they drank. Cf. 1, 470, 471. — Ὀρσοο, δρῦμι. H. 349 D; K. § 223, 10, *rise!* — καλέουσιν, sc. σέ. — τάμηντε, τέμνω. — vv. 253–258. Cf. 136–138, 73–75. — κέ (v. 255) is usually considered as qualifying ἔποιτο, and as understood also with ναίομεν (v. 257); potent. optat. See note, v. 138. St. and Cr., joining κέ w. the particip., would read the following optatives as expressing a wish. *May* (or perh. *let*) *the woman and the treasures follow*, etc., *and may we, the rest . . . dwell in*, etc. — νέονται, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16, *these may go*, or *let these go*, etc. The imperat. is used in v. 74 (νέεσθων) to convey the same general thought. So also ναίετε (v. 74) is without ἄν or κέ, and is to be taken as optat. of wishing, not as potential. A comparison of vv. 73–75 with vv. 255–258 would, I think, favor the view of St. and Cr., that κέ belongs w. νικήσαντι, and that ἔποιτο and ναίομεν are to be understood as optat. of wishing.

259–263. βίγησεν. He was alarmed at the thought of the contest in which his son was about to engage. — ἐκέλευσε δ' ἐταίροις: notice here the dat. w. κελεύω, which usu. takes the acc. See Lex. Cf. 2, 50, and 151. — ἄν (= ἀνδ), join w. ἔβη: *And then Pr. mounted (his chariot)*. No mention is made of Priam's descent from the tower, nor of other circumstances; but the poet hastens on to the main event in his mind,—the impending contest. — κατὰ . . . τεῖνεν: see Lex. κατατείνω: ὀπίσσω, *back*, i. e. *towards himself*. — οἱ depends on πᾶρ (= παρᾶ, cf. ἄν sup.) *and by his side*. — βήσето: cf. note 1, 428. — δίφρον, object of motion after βήσето. H. 551; K. § 277. εἰς δίφρον would be more usual: *mounted the beautiful chariot*. — Σκαιῶν: cf. v. 145. ἔχον, *guided*.

265–274. ἐξ ἵππων ἀποβάντες. We learn from what precedes that they had mounted a chariot; hence, we render here, *having dismounted from their chariot*. The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses; thus, their descent from the chariot was often spoken of in this way, ἐξ ἵππων. — ἐστιχάωντο: στιχάω. H. 370 D; K. § 222, (3), *they went into the space between*, etc. — ἄν (cf. v. 261), sc. ὄρυντο. — κρητῆρι: dat. of place. H. 612; K. § 283, 1. — οἶνον μίσγον, *they mixed the wine*, not with water, since

unmixed wine was used in making treaties, cf. 2, 341, ἀκρητοι; but *they mixed the wine* of the two parties. — ἔχυναν, χέω. — οἶ: cf. 1, 104, note: παρ . . . κολουόν, by, etc. — ἄωρτο: ἀείρω. H. 432 D, 2; K. § 230, hung. — κεφαλίων: peculiarity in the form? H. 128 D, b; K. § 211, 4. — Τρώων, Ἀχαιῶν limit ἀρίστοις: νείμαν (νέμω), distributed (it, i. e. the wool from the heads of the lambs). Thus all participated in the transaction.

275-287. τοῖσιν, for them, dat. of interest. — Ἡέλιος, used as voc. H. 141; K. § 46, Rem. 3. — οἶ . . . τίνυσσον, ye who punish, etc., i. e. Hades and Persephone; as is indicated by the dual. In Il. 19: 259-260, the Erinnyes are spoken of as punishing perjurers in the Under-world. — δτις = δστις. — ἔστε, imperat., be ye. How distinguished in form fr. the indic.? — ἡμεῖς . . . νεώμεθα, let us go, or we will go. — Τρώας . . . ἀποδοῦναι . . . ἀποτινέμεν, then let the Trojans give back, etc., and pay, etc. Cf. the const. 2, 413, where Cr. remarks, "the infin. stands sometimes, w. the acc., in the expression of a wish or prayer, as quite independent." Yet it is usu. to supply here εὔχομαι, or better δός. Cf. v. 322, where δός is expressed. H. 784; K. § 306, R. 11; G. § 101 ff. — ἦντιν' εἰοικεν, sc. ἀποτινέμεν, which it is fitting (to pay). — ἦτε . . . πέληται, which shall be (held in remembrance) even among future generations. So the verse is usu. understood. Naeg., F., Düntz., and others. Notice here the subjunc. πέληται. Force? H. 728; K. § 259; G. § 12, (b).

288-294. εἰ . . . οὐκ ἐθέλωσιν: notice the negative οὐκ in a cond. sentence. H. 842; K. § 318, Rem. 1; G. § 47, 3, N., but if Priam, etc., shall refuse, etc. Lat. si nolint. — Ἀλεξάνδρου πεισόντος: gen. abs. denoting time and condition. H. 789, Rem. g; K. § 312; G. § 109 ff. — αὐτάρ (continuative and adversative) denotes the sudden transition to a different course of action: καὶ ἔπειτα serves to emphasize that possible action. St., then on the contrary, after that, I, etc. — τέλος πολέμοιο, an end of war, i. e. in the fall of Troy. Cf. 2, 122. — ἦ: cf. 1, 528. — ἀπὸ . . . τάμε (ἀποτέμνω): he cut open the throats, etc. Some, however, understand it in the sense, he cut off, or, he cut out, etc., which does not seem quite natural. Düntz. reads, ἐπὶ . . . τάμε, he cut into, etc., a reading rejected by Aristarchus, and not generally received now. — τοὺς, i. e. ἔρνας. — θυμοῦ, life: δεινόμενος (δέομαι), pres. particip., denoting continuance. — μένος: obj. of ἀπὸ . . . ἐλειτο (ἀφαιρέω).

296-301. ἔκχεον (ἐκ, χέω), they poured it out (as a libation). — αἰετιγενέτησιν: αἰετιγενέτης, adj. of one ending, 1st declens. — τις, each one: cf. 2, 382. — ὑπὲρ . . . πημήνεια, shall do injury contrary to the oaths. The optat. denotes mere possibility. The subjunct. would have

denoted some degree of *probability*,—an idea unsuitable here. H. 719, ff. This distinction, between subjunct. and optat., is not made by all Grammarians. Cf. K. § 258; G. §§ 3, 4. — ὀδέ σφ' (= σφί = σφίσι) . . . ῥέοι, *thus may their brain flow*, etc. ῥέοι, optat. of wishing (without ἄν). — αὐτῶν, τεκέων (τέκος), limit ἐγκέφαλος, (*the brain*) of themselves and of their children; instead of dat. in apposition w. σφί.

302-309. οὐδ' ἄρα πω . . . Κρονίων: cf. 2, 419, note. — μετὰ, separated fr. ἔειπεν by tmesis, and governing τοῖσι as a prep. in compos., and among them . . . *spoke a word*. Δαρδανίδης, descendant of Dardanius. Priam was not a son of Dardanius, but a remote descendant. Il. 20, 215 ff. — οὐπω (v. 306), *not in any way*; or as Naeg. and some others understand it, *not yet, not at present*. Cf. note on πῶ, 2, 419. — ἐν ὀφθαλμοῖσιν: cf. note, 1, 587. — Ζεὺς μὲν (= μὴν) που κτέ., *Zeus no doubt knows this*, etc. (but I do not know), *to which of the two*, etc. Notice the use of πού here. Lex. ποῦ, Il. 2. Cf. 1, 178. — θανάτοιο τέλος, *a fatal end*: θανάτοιο, gen. of cause; or perh. of characteristic. H. 566, 568; K. § 273.

310-323. ἦ, cf. v. 292. — Vv. 311, 312. Cf. vv. 261, 262. — ἄψορροι, pred. adj. qualifying τῶ. H. 488, Rem. c; K. § 264, 3. Notice the interchange of dual and plur., τῶ, ἄψορροι. — πᾶλλον. Though only one (cf. v. 324) actually shook the lots, yet both authorized the act; and hence, may be said to have performed it. Some edit. have here βάλλον, *cast the lots into*, etc. — ὀπότερος . . . ἀφείν, (*to determine*) *which of the two should*, etc.: ἀφείν, optat. without ἄν in an indirect sentence, dependent on a past tense. H. 736, 737; K. § 345, 4; G. § 69, A. — ἤρῃσαντο: ἀρδομαι. — τάδε ἔργα . . . ἔθηκεν, *has caused these deeds*, i. e. the war between Greeks and Trojans. — δόμον may be governed grammatically either by δύναι, which is often used transitively in Hm., or by εἶσω, which may also take the acc. in Hm. The position connects it immediately w. δύναι, and εἶσω seems to be added for greater fulness of expression; thus, *grant that this one, having perished, may enter the abode of Hades (far) within*, or more simply, *may enter within the abode of Hades*. This prayer of both parties points directly to Paris. — ἡμῖν δέ: antithetical to τόν (notice the omission of μὲν after τόν), *but to us (grant)*, etc.

325-333. ἄψ ὀρώων, *looking back*, thus showing his impartiality. ἐκ, join w. ὄρουσεν: Πάριος, gen. limiting κληῖρος. — ἵπποι . . . τεύχε' ἔκειτο: a verb w. two different subjects, but appropriate in idea to only one of them;—a construction called zeugma (H. 882; K. § 346, 3). The verb here agrees w. the latter subj.: *where (were) the light-footed horses of each, and where lay their glittering arms*. — ἐδύσετο, cf. note 1, 428, *put on*.

Notice the force of the mid. voice. — *καλῆς, ἀραρυίας* (ἀραρίσκω) agree w. *κρημίδας*. — *δόρηκα . . . οἶο κτέ.*, the breast-plate of his brother *Lycaon*. He had not expected a single combat with Menelaus, and hence had come from the city with light armor, in part at least. Cf. v. 17. — *ἤρμοσε* (ἄρμόζω) δ' αὐτῷ, and it (the breast-plate) fitted him.

335-345. *σάκος*: same const. w. *ξίφος*, obj. of *βάλετο*. — *ἵππουρι*, with horsehair plume (D), adj. qualifying *κυνέην*. Derivation? See Lex. *λόφος*, the crest. Cf. Virg. Aen. 10, 869, *Aere caput fulgens cristaque hirsutus equina*. — *παλάμῃων*: *παλάμη* w. Epic case-ending *φι*. H. 206 D; K. § 210. — *ἀρήρει*: cf. *ἀραρυίας*, v. 331. — *ὡς δ' αὐτως* (ὡσαύτως δέ), and thus in like manner. *Ἀρήϊος*, adj. = *Ἀρείος*. — *οὐλοῦ* depends on *ἐκτέρπεδεν*, adv. of place. H. 589; K. § 273, Rem. 4, (c). — *ἐς . . . ἐστιχόμεντο*: cf. v. 266. — *δεινὸν δερκόμενοι*, casting fearful glances (at each other), eying (each other) terribly. — *στήτην . . . σείοντε . . . κοτιέοντε*: notice the transition from the plur. (*ἐστιχόμεντο . . . δερκόμενοι*) to the dual: and then the two stood, etc.

346-350. *πρόσθε*: cf. v. 317. — *βάλεν . . . κατὰ*, struck fair in the midst (D). — *οὐδ' . . . χαλκόν*, nor did it (the spear) break the bronze (of the shield, i. e. with which the shield was plated). F., Düntz., Naeg. and some others read here *χαλκός*, nor did the bronze (i. e. the bronze point of the spear) break (it, i. e. the shield). — *οἷ*: dat. of interest w. *ἀνεγνώμφθη* (*ἀναγνώμπτω*). Cf. 1, 104, N. — *ὁ δὲ . . . Ἀτρεΐδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. — *χαλκῷ*, perh. dat. of accompan. H. 604; K. § 285, R. 2, hastened on with his spear: *χαλκῷ*, material for thing made; metonymy.

351-354. *ἄνα*: Lex. *ἄναξ*. — *ὃς . . . Ἀλέξανδρον*, grant that I may avenge myself upon, etc. — *ῥ*, H. 243 D; K. § 217, 5. *ἔοργεν*, *ἔρδω*: for the two accusatives, *μέ* and *κακὰ*, depending on *ἔοργεν*, see H. 555; K. § 280, 2, who first has done me harm. *δάμασσαν* (*δαμάω*), sc. *αὐτόν*, do thou subdue (him), etc. — *ἐρρίγησι* (*βιγέω*), H. 361 D; K. § 220, 4. — *ἀνδρώπων* limits *τις* (used in collective signif. Lex. *τις*, II.) — *ξεινοδόκον κατὰ ῥέξαι* (*ῥέξω*): cf. for the const. *μέ . . . κάκ' ἔοργεν*, v. 351. — *ῥ* (cf. *ῥ*, v. 351) relates to *ξεινοδόκον*. — *παράσχη*, *παρέχω*.

355-363. *ἀμπεπαλόν*, *ἀναπάλω*. For reduplication in 2d aor. see H. 384 D; K. § 219, 7. — *διδ*: perh. the only instance in Hm. where the first syllable of *διδ* stands in the arsis. The tribrach (*διὰ μέν*) instead of a dactyl or spondee, the omission of connectives (asyndeton), and the order of the words, all indicate the rapidity of the motion. So also, in the next verse, the pluperf. *ἠρήρειστο* (*ἐρείδω*) it had been pressed, implies that it was done in an instant. — *διόμηνε*, *διαμύω*: *ἔγχος*, subj. — *ἀντικρύ*, right on. Lex. I 2. — *ὁ δέ*, and he, i. e. Paris. — *ἀνασχόμενος* (*ἀνέχω*),

raising himself up, that he might strike with more force. So Düntz., Cru., St., Naeg. and others. Some, however, following the Schol., supply *χεῖρα* or *ξίφος*, raising (it) on high. — *φάλον*, obj. of *πλήξεν*. — *ἀμφὶ* . . . *αὐτῷ* (*φάλῳ*) . . . *διατρυφέν* (*διαδρύπτω*), sc. *ξίφος*, the sword being shivered, etc., fell, etc. — *τριχθὰ τε κτέ.*, lit. *three and four pieces*; a common idiom in Greek. Cf. 1, 128. In our idiom, *three or four pieces*. Notice the adaptation of sound to sense in this verse.

364–376. *φῶξεν, οἰμῶζω*. — *σεῖο* depends on the compar. *δλοώτερος*: *δεῶν, ου οὐτις ἄλλος*. — *τίσεσθαι*, fut. infin., *that I should avenge myself on*, etc.: *κακότητος*, gen. of cause. — *μοί*, dat. of interest; cf. note on οἶ, v. 348. *ἔγῃ, ἔγνυμι*, *my sword has been broken*, etc. *ἔκ*, join w. *ἤτχθη* (*ἄισσω*). — *παλάμῃφι*: cf. 338, note. To be taken here as gen. — *ἐπαίξας* (*ἐπὶ, ἄισσω*), sc. *Ἀλεξάνδρῳ*: *κόρυθος λάβεν*, *he seized him by*, etc., gen. part. H. 574, b; K. § 273, 3. — *ἰμάς*, subj. of *ἔγχε* (*ἐγχω*). — *ὅς* (relating to *ἰμάς*) . . . *τέτατο* (*τείνω*) *κτέ.*, *which, as a fastening of his helmet, extended*, etc. — *οἶ*, dat. of interest, depending on *τέτατο*. Cf. 1, 104, note. — *καί* . . . *εἰρυσσεν* . . . *εἰ μὴ κτέ.*, *and now he would have dragged him away . . . had not Aphrodite*, etc. Force of this form of cond. sent.? H. 746; K. § 339, 2, 1, (b); G. § 49, 2. — *οἶ*: cf. οἶ, v. 372, *who broke for him*, etc. — *ἰμάντα* . . . *κταμένοιο* (*κτείνω*, cf. ὅ, 21, note), lit. *the strap (made) from an ox slain by violence*: “*the strap of tough bull's hide*” (D). — *κεινὴ* = *κενή*, fr. *κενός*; not to be confounded w. *κείνη*, fr. *κείνος* = *ἐκείνος*.

377–384. *τήν* (i. e. *τρυφάλειαν*), *this then*, etc. — *αὐτὰρ ὁ*, *but he*, i. e. Menelaus. — *κατακτάμεναι* (*κατακτείνω*), *to slay (him)*, i. e. Paris. — *ἔγχεϊ*: had he recovered the spear already cast, or had he entered the combat with two spears? It is not quite certain; but the former seems probable. — *τόν*, *him*, i. e. Paris. *ἐξήρπαξε, ἐξαρκάζω*. — *καδ* (= *κατά*) *ἔεισε: καδεῖσα: ἐν θαλάμῳ*, *in his chamber* (in the city); *εὐώδεϊ κηῶντι*. The former means simply, *sweet-scented*: the latter (fr. *καίω*, *to burn*), suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense*. — *καλέουσα*, fut., denoting purpose. *ἔε, εἰμι*. H. 405 D; K. § 226. — *τήν*, i. e. Helen.

385–389. *χειρί*, dat. of means or instrument: *ἑανοῦ*, gen. of part taken hold of, join w. *λαβοῦσα*, sc. *Ἀφροδίτη*. — *γρητ* (*γραις*) . . . *παλαγενεῖ* depends on *εἰκυῖα* (*ἔοικα*). — *μίν* (before *εἰκυῖα*), *her*, i. e. Helen, obj. of *προσέειπεν*. For a similar arrangement, cf. 1, 8, *σφωέ*: 2, 795, *μίν*, note. — *εἰροκόμῳ*, appos. w. *γρητ*. — *οἶ*, *for her*, i. e. Helen. — *Λακεδαίμονι*, dat. of place. H. 612; K. § 283, 1. — *ναίεταώσῃ*, agrees w. *οἶ*, *whi e living at*, etc. — *ἥσκειν* (*ἄσκέω*) = *ἥσκειν*, imperf. 3d sing. — *φιλέ-*

εσκεν: notice the change of subj., and *she* (i. e. Helen) *used to love her* (i. e. τὴν γραῦν). — μὲν, obj. of προσεφώνεε, *addressed her* (i. e. Helen). *ἔμισαμένη*, cf. 2, 795.

390–394. κείνος . . . θαλάμῳ, *yonder (is) he, in his chamber*. For this use of κείνος, see H. 488, Rem. c; K. § 264, 3. — λέχεσσω, dat. of place. H. 612; K. § 283, 1. δινωτοῖσι, *turned (with a lathe)*, can be properly spoken only of the bedstead. The plur. denotes that it was made of several parts. Cf. τόξα, 1, 45; also v. 448. D. renders the phrase freely, “*resting on luxurious couch*.” — κάλλει κτέ., *glistening both with beauty and in attire*. — οὐδέ κε . . . ἔλθειν . . . ἔρχεσθαι, *nor would you say he had come . . . but that he was going*, etc. For the force of the infin., cf. G. § 15, 1; § 23, 2. — νέον, adv. *just ceasing from*, etc. Preparation for the dance then, as now, suggests the idea of great attention to the person.

395–402. τῇ . . . ὄριεν: cf. 2, 142. τῇ (Helen), dat. of interest. H. 596 ff; K. § 284, 1, lit. *to her, in (her) breast*, etc.: freely rendered, *she excited emotion in her breast*. — ὥς . . . ἐνόησε . . . δειρὴν κτέ., *when therefore she perceived the beautiful neck*, etc. Cf. Virg. Aen. 1, 402, *Dixit, et avertens rosea cervice refulsit*, etc. Cr. suggests that the goddess had laid aside her disguise; but this is not probable. Helen perceived these features through the disguise. — ἔπος . . . ὀνόμαζεν: cf. 1, 361. — ταῦτα: acc. of specif. — προτέρω: join w. ἄξεις: *will you lead me farther on*, etc. πολλῶν depends on πῇ. H. 589; K. § 273, Rem. 4, (c), *to some one of the populous cities of*, etc. — τοί (enclit. = σοί) limits φίλος: (*is*) *dear to thee there also*.

403–412. οὐνεκα δὴ . . . τούνεκα δὴ κτέ., *because, etc., did you on this account now come* (lit. *stand near*), etc. Notice the lively and emphatic force of δὴ. H. 851; K. § 315, 2. — στυγερὴν ἐμέ, *me, hateful one*: obj. of ἄγεσθαι. Compare the terms in which Helen speaks of herself in v. 180. — ἦσο (imperat. of ἦμαι) . . . ἰούσα, *go! sit by his side* (lit. *going sit*, etc.). Most contemptuous words; at which, it is not strange that the goddess was enraged. — ἀπέεικε κελεύδου, *withdraw from the way of*, etc., i. e. *renounce (all) intercourse with the gods*. — μηδ' . . . ὑποστρέψειας, *nor may you*, etc. Optat. of wish. H. 721; K. § 259, 3, (d); G. § 82. — Ὀλυμπόν: const.? H. 551; K. § 277. — ὅγε recalls the subj. to mind with emphasis, and with contempt: *or even he; or even such a man as he shall make you*, etc. Notice the repetition of pronouns, evidently with contempt; παρ' αὐτόν, περὶ κείνον, εἰ, ὅγε, κείνου. — κείσε, *thither*, i. e. *to the chamber of Paris*. — νεμεσσητὸν . . . εἴη: apod. w. protasis suppressed. How would the protasis be expressed in Greek? H.

748; K. § 339, II. (a); G. § 50, 2. — πορσύνεσσα: force of the fut. particip. ? — Τρωαί . . . μωμήσονται: more positive than if she had said μωμήσαιτο ἄν: here again the prot. is omitted: *will scoff at me* (if I go to prepare that man's couch). Helen, it seems, like many other beautiful women, could be, when occasion required, slightly spirited.

414-425. σχετλίη: two syllables, in scanning: synizesis. — μή . . . μεδέω (μεδίμημι): cf. ἐφείω, I, 567, note: *lest enraged I abandon you*. — τὼς (= οὕτως) . . . ὥς, *to such a degree as*. — ἀπεχθῆρῶ (ἀπεχθαίρω): aor. subjunc., same const. w. μεδέω. — νῦν, *just now*. — μέσσω (dat. of place. H. 612; K. § 283, 1.) . . . ἀμφοτέρων, *between both parties*. — μητίσμαι, aor. subjunc., same const. w. μεδέω. — οἷτον: const. ? H. 547; K. § 278, 1. ὀλῆαι: same const. w. μεδέω, sc. μή, *and lest you*, etc. — κατασχομένη (κατέχω), *having covered herself*. — σιγῇ: join w. βῆ (3d sing. 2d aor. indic. without augment, fr. βαίνω). — ἦρχε δὲ δαίμων, *and the goddess took the lead*. Cf. I, 495. — Αἰ, subj. of ἴκοντο, is made more prominent in the sentence by standing before ὅτε, which it would regularly follow. — ἡ δ' . . . διὰ γυναικῶν: cf. I, 348. — φιλομειδής is comm. rendered *laughter-loving*; yet μειδᾶω, as distinguished fr. γελᾶω, means *to smile, gently and sweetly*. Hence, Cr. more properly renders it, *sweetly-smiling*. This seems more suited to the idea of Aphrodite than the somewhat coarse epithet, *laughter-loving*. — τῇ . . . κατέθηκε, *placed for her*: dat. of interest. — Δεῖ, appos. w. Ἀφροδίτῃ: ἐλαῦσα, φέρουσα, κατέθηκε, all have the same obj. δίφρον: a very circumstantial description.

426-436. καθῖς, impf. indic. Why accented on the penult ? H. 368, b; K. § 118, 2, (c). — ὅσσε . . . κλίνασα, *averting her eyes*: exceedingly natural, and in keeping with Helen's unwillingness to return to the chamber of Paris. Cf. Virgil's description of Dido, Aen. 4, 362, *Talia dicentem . . . averſa tuetur*. — ὥς ὥφελες . . . ὀλέσθαι: a very amiable wish ! Force of the const. ? Cf. I, 415, note, *would you had perished there !* δαμείς (δαμῶω) agrees w. subj. of ὥφελες. — ἀνδρὶ, dat. of agent. H. 600; K. § 284, 3, (11). — ἡ μὲν (= μὴν) δὴ . . . γέ: notice the number of intensive particles. The taunt is made as bitter as possible. πρὶν γ' εὔχε' (= εὔχεο = εὔχου, fr. εὔχομαι) . . . εἶναι, *you formerly boasted that you were*, etc. Μενελάου depends on φέρτερος. Why nom. ? H. 775; K. § 307, 4. — ἀλλ' . . . προκλέσσαι, *but go now, challenge*, etc. The taunt is intensified by the epithet ἀρητίφιλον given to Menelaus; and is finally pointed by the cool advice following, *I for my part advise you*, etc. — ξανθῇ, *blonde-haired*. D. renders it *fair-haired*. — μή, *lest, for fear that*. — ὑπ' αὐτοῦ δουρί: Düntz. and Naeg. understand this, *beneath his spear*, taking ὑπὸ w. δουρί: Cr., *by him, with the spear*, taking ὑπὸ w. αὐτοῦ as agent,

and *δοῦναι* as instrument. It is hard to say which is better. — *δαμῆης* (*δαμῶς*), 2d aor., subjunct., pass.: uncontracted, and vowel lengthened. Cf. H. 400 D, i; K. § 224, 9.

438–446. *γύναι*: a familiar and entirely respectful mode of address. — *θυμόν*, partitive appos. w. *μέ*. H. 500, b; K. § 266, Rem. 4, *me, my courage*: or *me, in respect to my courage*. — *σύν*, *with the help of*. — *ἄλλῃς*, at another time. — *ἐγώ*, sc. *νικήσω*. — *παρά*, separated fr. *εἰσι* by tmesis, and governing *ἡμῖν* as a prep. in compos. H. 605: or *ἡμῖν* may be viewed as depending on the compound verb *πάρεισι*. K. § 300, 2, (b), *for with us also are, etc.*, or, *we also have, etc.* — *τραπέλομεν* (*τέρπω*), 2d aor. subjunc. pass. 1st pers. plur. H. 397 D; K. § 230. — *μέ... φρένας*: cf. note on *θυμόν*, v. 438. — *οὐδ' ὅτε*, *not even when, etc.* — *σέ*, obj. of *ἠρώδεις*. — *ὥς*, correl. of *ᾧδε*, v. 442, *for never yet did love so ... as now I love thee, etc.*

447–459 ... *ἦρχε*: cf. 420. — *λέχουσδε* (*λέχος*, and *-δε*. H. 208; K. § 235, 3), *to his couch*. — *κατεύνασθεν* (= *κατευνάσθησαν*, fr. *κατευνάσσω*), plur. verb w. dual subj. *τά*. — *ἐν τρητοῖσι λέχεσσι*, “upon the richly-laid couch.” D. Cf. *διωτοῖσι λέχεσσι*, v. 391, note. — *εἴ που ἔσαδρήσειεν* (*ἔς*, *ἄδρῶ*), (to see) *if perchance he might anywhere espy*. — *οὐ... ἐκεύδανον, εἴ τις ἴδοιτο*: a rare const.: usually explained as an instance of brachylogy (abbreviated expression): thus, *for not out of friendship certainly did they conceal (him)*, (nor would they conceal him), *if any one should see (him)*. The first clause, *οὐ... ἐκεύδανον*, is not considered an apodosis of *εἴ τις ἴδοιτο*, but suggests such apodosis, as in the above rendering. So Naeg. and F. The reading of Düntz., *ἐκευδον ἔν*, st. *ἐκεύδανον*, seems not improbable. The optat. *ἴδοιτο* (st. indic. *εἶδεν*) suggests the possibility that some one might yet discover him. — *ἀπήχθετο*, Lex. *ἀπεχθάνομαι*. — *ἴσον... κηρί*, *equally with, etc.* — *φαίνο'* = *φαίνεται*. H. 70 D; K. § 206, 5 (e). — *Μενελάου*: predicate gen. *appears on the side of, etc.* — *ἀποτινέμεν* (= *ἀποτίνειν*, fr. *ἀποτίνω*), infin. as imperat. Notice the force of *ἀπο-*, *do ye pay off, pay in full, etc.* Cf. vv. 286, 287.

BOOK FOURTH.

The events of this book are closely connected with those of the preceding. The first part of it was called, in ancient times, 'Ορκίων σύγχυσις, *the breaking of the oaths*: the second part, 'Αγαμέμνωνος ἐπιπόλησις, *Agamemnon's review, or inspection (of the forces.)* — ἡγορόωντο, ἀγορόομαι. — ἐφροχόει, οἰνοχόω. Notice the double augment. For another form, cf. 1, 598. — τοῖ... δειδέχато (δεῖκνυμι. H. 442 D. 3, and 392, D; K. § 230, and 220, 13), *they pledged one another in golden cups.* δεπδεσσιν, dat. of manner or instrument. — παραβλήθην: on the meaning of this, critics have never been agreed. F., and some others, take the phrase to mean, *speaking with comparison*; because a comparison with Aphrodite, unfavorable to Hera and Athena, is instituted in what follows. Düntz. renders it *sich einmischend*, i. e. *intrusively*. Many others understand it, *speaking with irony, or with innuendo*.

7-19. 'Αλαλκομενήs, an epithet derived probably fr. Alalcomenae, the name of a town in Boeotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν *to defend*. — ταὶ... καθήμεναι, *these two sitting apart*, i. e. from Menelaus. — τῷ, depends on παρ-, *but by the side of this one (Paris) on the other hand (αἷτε)*: μέμβλωκε, βλώσκω. — φιλομειδής: cf. 3, 424, note. — ἐξεσάωσεν (sc. αὐτόν) δίδμενον, *has rescued (him) when thinking*, etc. — νίκη, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. — φραζώμεθα: H. 720, a; K. § 259, 1, a; G. § 85; *let us consider*, etc. ἤ... ἤ, *whether... or*, etc. ὅρσομεν, subjunc. = ὄρσωμεν. — εἰ δ' αὖ πως τόδε... ἦτοι μὲν κτέ, *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — οἰκέουτο: notice the omission of εἰ in this apod. H. 748; K. § 260, Rem. 7; G. § 50, note 1. The optat. thus seems to convey the notion of a wish. H. 721; K. § 259, 3, (b); G. § 82, *then may the city*, etc.

20-29. ἐπέμυζαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. — πλησίαι (sc. ἀλλήλαις)... μεδέσθην: parenthetical. — ἀέων: usu. adv.; yet it occurs also as adj. Cf. 1, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. — Ἥρη: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true. H. 601; K. § 284, 3, (10), *but on the part of Hera, (her) breast*

did not contain, etc. *ἔχαδε, χανθάνω*. — Cf. 1, 552, note. — *ἄλιον, ἀτέλεστον*: pred. adjs. w. *πόνον*, to render my labor vain, etc. — *ἰδρῶ* (what is the usu. acc.?) same const. w. *πόνον*; *ὃν* depends on *ἰδρῶσα*, as cognate acc. — *καμῆτην*: transition to a direct statement: *and my horses have grown weary*, etc., “in the recent preparation for a general engagement.” F. “In rousing the Greeks to the war against Troy. The encouragement to battle is not to be thought of.” Düntz. The student can judge as well perhaps as either of these critics which is the true idea. — *κακά*: descriptive appos. w. *λαόν*, combined perhaps w. the idea of *ἀγριούσθρ*. Cf. note on *πῆμα*, 3, 50, in collecting the people (bringing) evils, etc. — *ἔρδ'*, do it (i. e. render my labor vain, etc.). This little word brings out with dramatic effect the temper of Hera. — *πάντες θεοὶ ἄλλοι*: emphatic appos. w. the subj. of *ἐπαινέομεν* (pres.: Cr. says fut.; incorrectly, I think), but we, all the other gods, do not indeed sanction (it). Notice the emphatic position of *οὐ*: *τοί* is to be taken here, I think, as an intens. particle.

30–42. Cf. 1, 517. — *τί*, in what respect, etc., adv. accus. — *σέ* and *κακά* depend on *ρίζουσιν*. H. 555; K. § 280, 2, inflict on you so many evils. *ὅτ' = ὅτι*. H. 70 D, that you, etc. Some, however, take *ὅτ'* for *ὅτε*, w. causal force. Cf. 1, 244, N. — *ῥμόν*: pred. adj. w. *Πρίαμον, παῖδας, Τρῶας*. For the agreement, see H. 511, h; K. § 242, 1 (b), if you, having entered, etc., could devour Priam, etc., alive (lit. raw). — *μή . . . γένηται*, lest this quarrel become, etc.; or, let not this quarrel become, etc. *ἔρισμα*, pred., a cause of strife. (D.) — V. 39. Cf. 1, 297. — *καὶ ἐγώ*, I also. — *μεμῶς . . . ἐθέλω*, lit. desiring . . . wish, i. e. earnestly desire. *τὴν . . . ὅθι*, that city . . . where. — *διατρίβειν, ἑᾶσαι*: imperat. H. 784; K. § 306, R. 11; G. § 101. — *τόν*, demonstr. (as usu. in Hm.), that my wrath, or that wrath of mine. Cf. τό, 1, 185. — *ἀλλὰ μ' ἑᾶσαι*, but let me alone.

43–49. *ἐγὼ σοί*: notice the juxtaposition of these two words, thus making the contrast more striking; also, the accentuation of *σοί*. — *δῶκα (= ἔδωκα)*: absol. have granted (it, i. e. permission to sack Troy). For this use of the aor. see H. 706; G. § 19, Note 4. — *ἐκὼν ἀέκοντι*: the antithesis is made more pointed by the juxtaposition of these words. Cf. *ἐγὼ σοί*, note. *ἐκὼν*, voluntarily (opposed to the idea *ἀνάγκη* by constraint), (yet) with reluctant heart. — *αἷ* relates to *τῶν* (v. 46) as anteced.: πόλεις, incorporated in relat. sent. H. 809; K. § 332, 8, for of (all) the cities of earthly men, which, etc., of these (τῶν), etc. — *περί*: notice the accent: adv. join w. *τίσσετο* (τίω, w. iterative ending). *κῆρι*: peculiarity in accent? H. 160, d; K. 65, 2, (b): was exceedingly honored of me in heart, or was exceedingly precious to me in heart. By using the imperf.

τίσκειτο, he speaks as though the destruction of the city were already accomplished. — *ἐθμμελίω*, *ἐθμμελῆς*: not to be confounded w. *εὐμελῆς*. — *ἐθεύετο* ... *ἔτις*: cf. 1, 468. — *λοιβῆς*, *κρίσης*: partitive appos. w. *δαιτός*. — *τὸ* ... *ἡμεῖς*: general truth: hence, the aor. *λάχομεν* (= *ἐλάχομεν*, fr. *λαγχάνω*) is rendered by the pres. H. 707; K. § 256, 4, (b); G. § 30, *for this do we (gods) obtain, (as our) honor*.

50–61. Cf. 1, 551; also 1, 121, 172, 418. — *διαπέρσαι*, infin. as imperat., *these destroy, when they shall*, etc. — *περὶ* (prep.) *κῆρι* (lit. *about the heart*, i. e.) *at heart, heartily*. Cf. v. 46, and notice the difference. Cr., F., Diintz., Spitz., Doed. write *περὶ κῆρι* in both places. Dübner writes *πέρὶ κῆρι* in both. — *τάων* depends on *πρόσδε*. Notice the asyndeton of this verse, indicating the emotion of Zeus. H. 854; K. § 325. — *οὐδὲ μεγαλῶ* (akin to *μέγας*), *nor do I account (them) too great (a sacrifice)*; *nor do I grudge (them)*. — *διαπέρσαι*, sc. *σέ* as subj., *τάς* as obj., *and do not consent that you destroy them*. — *φθονέουσα*: the means. H. 789, b; K. § 312, 4, (e); G. § 109, 2, *by grudging (them)*. — *καὶ ἐμὸν πόνον*, *my labor also*. The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. *δέμεναι* ... *οὐκ ἀτέλεστον*, *to render ... not unfinished, not fruitless*. — *γένος*, sc. *ἐστί*: *ἐνθεν ἔδεν*, lit. *thence whence*: freely rendered, *my descent is the same as thine*. — *πρεσβυτάτην* ... *ἀμφότερον* (cf. 3, 179) *κτέ.*, *most venerable, in two respects, both in birth, and because*, etc.

62–69. *ὑποείζομεν*, subjunc., *let us*, etc. — *δᾶσσον*, *very quickly*. H. 662; K. § 323, R. 7. — *ἐπιτεῖλαι*: infin. as imperat., *charge*. How would the imperat. be accented? H. 367, R. e; K. § 118, R. 3. — *ἐλθεῖν*, *πειρᾶν*, depend on *ἐπιτεῖλαι*. — *ὥς κε*: notice here *κέ* after *ὥς* in a final clause. Force? H. 739, 741; K. § 330, 4; G. § 43, § 44, Note 2. — *ὅπερ ὄρκια*: cf. 3, 299. — *δηλήσασθαι* (*δηλέω*, not to be confounded w. *δηλόω*), depends on *ἔρξωσι*, takes *Ἀχαιοὺς* as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — *αὐτίκα*: notice the asyndeton, making the narrative more lively.

70–77. *ἐλθέ*: notice the peculiarity of accent. H. 366, b; K. § 118, 3, (a). — *πειρᾶν*: here used as imperat. — *πῶρος μεμαυῖαν*, *previously desiring (it)*, i. e. to go on this errand. Cf. v. 20 ff. — *ἦκε* (*ἱημι*), *sent (her) like a star*, etc.: *τέρας*, appos. w. *ἀστέρα*: *λαμπρόν · τοῦ κτέ.*, *a bright (star), from which*, etc. In translating, follow here *the order* in which the idea is presented by Hm., as nearly as the English idiom will admit of it: thus, the thought contained in *λαμπρόν* (which qualifies *ἀστέρα*) should stand just before the expression for *τοῦ* ... *ἵενται*. This same principle

—to conform the order in which the idea is presented in the translation to that of the original, as nearly as the different idioms of the two languages will admit of—is often important. — *ἀπό*, separated fr. *ἵενται* by tmesis: takes the gen. *τοῦ*, as a prep. in compos. Considered as a simple prep., following *τοῦ*, it would suffer anastrophe. H. 102 D, b; K. § 81, iv.

78–92. *τῷ*, i. e. *ἀστέρι*. — *καὶ δ' ἔδοξε, καταδρόσκω*. — *ᾧδε κτέ.* Cf. 2, 271, notes. — *ἦ... ἦ*, *Truly... or*, etc. Notice the different accent of these particles. — *ἀνδράων* depends on *ταμίας πολέμοιο* as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*). — Notice the dif. between *ὣς* (accented, = *οὕτως*), denoting what precedes; and *ᾧδε* (v. 81), denoting what follows. — *ἡ δέ*, *but she*, i. e. *Athena*. — *Πάνδαρον ἀντίθεον*: 2, 827. *Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν*. — *διζήμενη* agrees w. *ἡ*. — *εἵρε*: explanatory of what precedes, hence the asyndeton. H. 854; K. § 325, 1, (b). — *οἱ οἱ*: notice the dif. in form; *who followed him*, etc. — *ἀγχού*, i. e. *near to Pandarus*.

93–103. *τλαίης κεν κτέ.* serves as apod. to v. 93: *would you yield*, etc. = *if you would yield*, etc.; *then would you dare*, etc. *ἐπιπρόεμεν*, fr. *ἐπί*, *πρό*, *ἔμεν* = *εἶναι* fr. *ἵημι*. — *πᾶσι... Τρώεσσι*, *on the part of all*, etc., or *from all*, etc. Const. of this dat.? H. 601; K. § 284, 3, (10). *ἄροιο, αἶρω*. — *ἐκ πάντων*, *above all*. *βασιλῆϊ*, same const. w. *πᾶσι*. — *τοῦ... πάρ'... φέροιο*, *from him, I say (δή), you would receive*, etc. *τοῦ* depends on *πάρ'* (thus written by Dind., Düntz., and Spitz. Yet Cr., St., Doed. and some others write *παρ'*). — *αἶ κεν ἴδῃ*, *if he shall see*, etc., protasis: *κὲν... φέροιο* (v. 97), apod. Mixed form. H. 750; K. § 260; G. § 54, 1, (b). — *πυρῆς* depends on *ἐπὶ* in compos., *having gone upon, having ascended*. Cf. 2, 234. — *δίστευσον Μενελάου*: gen. part. H. 574, c; K. § 273, 3, (b), (δ). — *εὐχεο... βέξειν*, *vow... that you will sacrifice*, etc. *νοστήσας* agrees w. subj. of *βέξειν*. Why nom.? H. 775; K. § 307, 4.

104–111. *τῷ... ἄφρονι*: H. 597; K. § 284, 3; *the mind of him foolish one, his foolish mind*. — *ἐσύλα (συνλάω)*. Critics are not agreed on the meaning. F., Cr., and others, following the Schol., understand it, *stript off the covering from*, etc. L. & Sc., St., Düntz. render, *took down* (i. e. from his shoulder). Düntz. says, “the taking out from the case or covering, which used to be left at home, is not to be thought of.” This seems reasonable. — *αἰγός*, gen. of material: *his well polished bow, made of (the horns of)*, etc. — *ὃν βα... τυχήσας... δεδεγμένος... βεβλήκει κτέ.*, *which... having hit... having awaited... smote*, etc. — *ὑπὸ στήρνοιο*, *beneath the breast*, indicating that the goat, as he came forth from a rock (*πέτρης ἐκβαίνοντα*), was somewhere above the archer, so that the arrow

was aimed upward. — ὁ δέ, i. e. the goat. — ἤρασε (ἀραρίσκω), *fitted them together*. — χρυσέην . . . κορώνην, *placed upon (it) a golden hook (or ring)*; in which to fasten the bow-string.

112–126. εἰς κατέθηκε, *he (Pandarus) laid it carefully down, after having stretched (the bow)*, (while he took his quiver, and selected an arrow, v. 116). — ποτὶ . . . ἀγκλίνας (ἀνακλίνω), *having leaned on the ground* (that he might have a convenient position in stretching the bow). — πρόσθεν, *sc. αὐτοῦ, before (him)*. — μὴ πρὶν . . . πρὶν βλήσθαι, *lest, etc. . . before Menelaus . . . was hit*. Notice the repetition of πρὶν (cf. 1, 98); also the infin. after πρὶν. H. 769; K. § 337, 9; G. § 106. βλήσθαι, H. 408 D, 20; K. § 227. — σύλα, συλλάω. — μελαινέων. H. 128 D, b; K. § 211, 4. ἔρμα, Lex. II.: appos. w. λόν. — δμοῦ, *at the same time*: the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place *at the same instant*. — γλυφίδας: usu. explained as “the notch of the arrow which fits on the string.” F. with more probability says, *the grooves or notches*, made lengthwise at the end of the arrow for receiving the feathers or wings; and cites in confirmation τόξων πτερωτὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8: 128. — σιδηρον, *the iron-point of the arrow*. — λίγξε . . . λαχεν: cited by Quintilian, 1, 15, as an instance of onomatopoeia. βίός: notice the accent, distinguishing it from βίος.

127–140. σέθεν (= σοῦ), depends on λελάδοντο. — πρώτη . . . ἀγγελίη, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now *especially, first of all* (πρῶτη) protected Menelaus; her object being to renew the hostilities, and thus prevent the return of the Greeks. — πρόσθε στᾶσα: cf. v. 54. — τόσον . . . ὥς ὅτε, *just as when*: lit. *so much as when*. ἔεργεν, *kept it (the arrow) off*. — ὅδ' (= ὅτε) . . . λέξεται, *sc. παῖς. — αὐτή, i. e. Ἀθήνη. — αὐτε* denotes here, as often, not repetition, but transition. See Lex. — ἴδυνεν ὅδι, *guided (it to the point) where*. — σύνεχον, intrans., *came together*. Cr. — ἦντετο: Lex. ἄντομαι. — ἐν ζωστήρι ἀρηρότι (ἀραρίσκω), *in the snug-fitting girdle*. Notice ἐν w. dat. after verb of motion. H. 618, a; K. § 300, 3. — μίτρης δ', *and through the belt*; worn just above the hips, below the breast-plate; made of bronze, lined with wool; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breast-plate, so that the arrow should pass through, first the girdle, then the breast-plate, then the belt, before it reached the body. — ἔρκος w. gen. Cf. 1, 285, note. — ἔρυτο: Lex. ἐρύω, Mid.: H. 405 D, b; K. § 230. — διαπρό: both parts have their force; πρό, *forward*; διδ, *through*; i. e. *on through*, καὶ τῆς, *even this*, i. e. μίτρης:

είσατο (είμι. H. 405 D, 1; K. § 226), *is* i. e. the arrow, *passed*. — ἀκρότατον, adj. w. χρέα, *the flesh on the surface*.

141-147. τίς τε, cf. note 3, 33. — μήτηρ: (μαίνω); const.? cf. 2, 147. — παρήϊον εἶναι ἱππῶν, pred. of ἐλέφαντα. — πολέες (πολύς): dif. how in meaning fr. πόλεες? — ἤρῃσαντο (ἀρδομαι): gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. — ἀμφότερον: cf. 3, 179, *two things at once, both a decoration . . . and, etc.* — τοῖσι, *in such a manner, thus*: μιδνδην, *were stained*; notice the form. Butt. and K. call it 3d pers. dual, aor. pass. indic.; others, 3d pers., plur. = μίανδεν (ending lengthened metri gratia). H. 355 D, c. — ὑπένερθεν: deriv.? ὑπό, ἐνερ (see Lex. ἐνεργοί), δε(ν). Cf. ὑπερθεν, 2, 218, note: *beneath from* (the parts just mentioned), or simply, *beneath*.

151-162. ἐόντας: join in idea w. νεῦρον, as well as δγκους. H. 511, h; K. § 242, 1, (b). — θυμὸς . . . ἀγέρδῃ (ἀγείρω), *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. — τοῖς . . . μετέφη, *spoke among them*, i. e. those who stood round about. — χεῖρός: for the const. cf. κόμης 1, 197, note. — θάνατον, definitive appos. w. ὅρκια, *oaths* (which have proved) *death to thee*. — οἶον, sc. σέ; notice the breathing. Dif. how in meaning fr. οἶον? *having placed thee alone, etc.* — ὥς (followed by σέ, enclit.; hence, written ὤς), *since*, cf. 1, 276. Düntz., with less reason, understands ὥς as exclamatory, *how* (*shamefully*) *did the Trojans, etc.* — ἄλιον, see Lex. ἄλιος (B), *by no means vain is, etc.* — V. 159; cf. 2, 341. — εἴ περ γάρ τε . . . τέ: cf. note on τέ, 1, 81, 82. — ἐτέλεσεν, ἐκτελεῖ (fut.), sc. ὅρκια or σπονδάς: ἐτέλεσεν, ἀπέτισαν, gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. *For if the Olympian does not even at once vindicate* (the solemn covenant), *he will vindicate* (it) *thoroughly* (ἐκ) *even at a late day, and they* (the violators of the covenant) *atone for their crime with a great penalty, with, etc.* (Cond. sent. H. 745; K. § 339, 2, 1, (a); G. § 49, 1). Some understand this as a particular supposition, *For if the Olympian did not, etc.*; and then take ἀπέτισαν as spoken of a fut. event.

163-175. Cf. 6, 447 ff. — ὅτ' ἂν ποτ' ὀλόω (ὀλλυμι): ἂν with subjunc. in relat. sent. H. 757 ff.; K. § 260, 3, (c); G. § 62, *when sacred Troy shall at length* (ποτέ) *perish*. — εὐμμελίω: H. 136 D, b, 3; K. § 211, 2. — Ζεὺς . . . ἐπισείησιν (ἐπισειώ. H. 361 D, K. § 220, 4): same const. continued, sc. ὅτ' ἂν, *and when Zeus . . . shall himself shake, etc.* πᾶσιν qualifies σφί: ἀπάτης, also σέθεν, gen. of cause. — αἶ κε δάγης . . . ἀναπλήσῃς (ἀναπλήμην); force of ἂν (Ep. κέ or κέν) w. aor. subjunc.? H. 760; K. § 255, R. 9; G. § 20, N. 1. — καὶ κεν . . . ἰκοίμην:

force of the optat. w. *ἄν*? H. 722; K. § 259, 3, (a); § 260, (4); G. § 39. — V. 173, cf. 2, 160. — *δοτέα*: obj. of *πύσει* (*πύσω*).

176-187. *καὶ κε . . . ἐρείει*: cf. note 1, 175; *κέ* w. f. indic. — *αἶδ'* *κτέ.*, a wish: *would that Agam. might thus*, etc. — *ἄλιον*, adv. in vain. — *καὶ δὴ*: notice the enlivening force of *δὴ*, "calling attention to an unquestioned fact." Düntz.: "marking the idea as immediately present to the mind." H. 851; K. § 815, 2, and in fact has gone, etc. — *κενῆσιν*: *κενός* = *κενός* (distinguish fr. *κεῖνος* = *ἐκεῖνος*): *with empty*, etc. — *χάνοι* (*χάσκω*): optat. without *ἄν*, denoting a wish: *then would that*, etc.; or, *then may the wide earth yawn for me!* — *μηδὲ τί πω*: *τί* (followed by *πῶ*, enclit., hence written *τι*) indef. in any respect, at all: *πῶ* perh. = *πῶς*. Cf. 2, 419, note; 3, 302. *δεῖδισσο*, trans. In 2, 190, it is intrans. *nor alarm at all in any way the people*, etc. — *πάγῃ*, *πήγνυμι*. — *πᾶροιθεν* . . . *δπένερθεν*, on the outside, . . . underneath: *εἰρύσατο*: cf. *ἔρυτο*, v. 138, note. — *ζῶμα*, properly the band at the bottom of the breast-plate, but sometimes by meton. for the breast-plate itself; so here. Cf. v. 136 w. this passage. — *χυλκῆες ἄνδρες*, braziers. Cf. note on *αἰπῶλοι ἄνδρες*, 2, 474.

189-214. *αὶ γὰρ . . . εἴη*: cf. note 2, 371. — *ἐπιμάσσομαι*: Lex. *ἐπιμαίνομαι*, II. — *παύσῃσι* (*παύω*): cf. *ἐπισείησιν*, v. 167. *which shall relieve (you) from*, etc. — *᾽Η*: cf. 1, 219, N. — *φῶτα . . . υἷόν*: descriptive appos.; perh. equivalent to, *the noble son of*, etc. — *τῷ μὲν κλέος*, a glory to him (the archer): *κλέος* and *πένθος* are exegetical of the clause *ὃν . . . ἔβαλεν*. — *βῆ δ' ἰέναι*: cf. *βῆ δὲ δέειν*, 2, 183, N. — *Τρίκῃς*: written either w. one *κ*, or w. two, as the metre requires. — *᾽Ορσ'* (i. e. *᾽Ορσο*), imperat. 2d aor. mid. H. 408 D, 40; 442 D, 11; K. § 227, B. (*ὀρνύω*, *ὀρνυμι*). — *ἴδῃ* (v. 195), 3d pers. *ἴδω*, -ης, -η, *that he may see*: but in v. 205, 2d pers. *ἴδωμαι*, *ἴδῃ*, *ἴδηται* (cf. 1, 203; 3, 163), *that you may see*. — *βάν* (= *ἔβησαν*): H. 408 D, 1; 400 D, d; K. § 224, 4, *they* (i. e. Machaon and the herald) *started to go among the throng, through the wide army*, etc. — *βλήμενος*: H. 408 D, 20; K. § 227, A, *where the blonde-haired Menelaus stood wounded*. — *ἀγῆγέραδ'* (= *-ατο* = *-ντο*, plu-perf. 3d, plur. H. 355 D, e; K. § 220, 13), *ἀγείρω*. — *ὑσσοὶ ἄριστοι*, as many as (were) bravest, = *all the bravest*. — *ὁ δὲ* (Menelaus) . . . *ἰσῶθεος φῶς*: cf. *ἡ δὲ . . . γυνή*, 1, 348, N.; *but he, god-like man*, etc. — *ἀρηρότος*: cf. *ἀρηρότι*, v. 134. — *τοῦ* (i. e. *διστοῦ*), gen. abs. w. *ἔξελ*. — *ἔγεν* (= *-ησαν*), *ἔγνυμι*. H. 442, 1; 355 D, c; K. § 230. — F. joins *πάλιν* w. *ἔγεν*, *were broken back*: Düntz. w. *ἔξελκ.*, *while it was being drawn back*. Cr. prefers the latter. Why not connect it in idea with both? Perh. it is best rendered, *while it was being drawn out, the sharp bars were broken back*.

215-222. *οἱ* (enclit.), dat. of interest, *loosed for him*. — V. 216, cf. v. 187. — *ἐμπεσε, ἐμπέπτω*. — *ἐκμυζήσας* (*ἐκμυζάω*), *having sucked out*; probably having applied his mouth to the wound; interesting as showing the customs of the time. — *ἐπὶ . . . πόσσε*, *sprinkled upon (it)*, etc. *φάρμακα*: obj. both of *εἰδώς* and of *πόσσε*. — *οἱ* (throws back its accent on *τά*, receives the accent of *ποτέ*; hence, written *οἱ*): ethical dat. closely joined w. *πατρί*, F.: dat. of possessor, Cr.: dat. of interest, Düntz. I prefer the last explanation. Cf. H. 601; K. § 284, 8, (10). It may be loosely rendered, *to his father*. — *φίλα φρονέων*, *thinking friendly things, being kindly disposed*. Cf. *εὖ φρονέων*, or *εὐφρονέων*, 1, 73. Who was Chiron? See Clas. Dic. — *ἀμφεπέποντο: ἀμφιπένομαι*. — *Ὅφρα . . . τόφρα*; *while . . . meanwhile*. Notice *δέ*, after *τόφρα*, connecting a subordinate and principal sentence. Lex. δέ, 4. Not rendered into English in such a connection. — *ἐπί*, join w. *ἤλυθον*, *advanced*. — *οἱ δ' αὖτις*, *but these on the other hand*, i. e. *οἱ Ἀχαιοί*.

223-233. *οὐκ ἂν ἴδοις*, *poten. optat.: then would you not see*, etc. — *ἔασε*, *he left*. — *ἀπάνευθ' ἔχε*, *held aside* (i. e. from the ranks): *φυσιδώντας* (*φυσιδάω*). H. 370 D, a; K. § 222, I. (3), "*champing*," Derby: "*snorting*," Cowper: i. e. from impatience at being held still. — *τῷ . . . ἐπέτελλε*, *very earnestly* (*μάλα πολλά*, cf. 1, 35), *charged him* (Eurymedon). — *παρισχέμεν* (H. 359 D; K. § 220, 18), *to hold them* (the horses and chariot) *near*. — *μίν*, direct obj. of *λάβῃ*: *γυνῆα*, acc. of specif. — *πολέας* (notice the accent) depends on *διὰ*, which does not suffer anastrophe. H. 102 D, b; K. § 31, IV. R. 2. *κοιρανέοντα* agrees w. *μίν*, *while passing to and fro*, *as commander, throughout the many (people)*. — *δ πεζὸς ἐών*, *he being on foot: ἐπεπωλείτο* (*ἐπιπωλέομαι*), hence the word *ἐπιπώλησις*, in the title of this book. — Vv. 232, 233, cf. 2, 188-9.

234-246. *μήπω τι*, *do not in any way at all*, etc., cf. v. 184, *μηδέ τί πω*, N.; also, 2, 419, N. *μεδίετε*, Lex. *μεδίημι*, II. — V. 235. Notice the sentiment: *for not to the false will*, etc. — *ὑπὲρ . . . δηλήσαντο*: cf. vv. 67, 72. — *τῶν . . . αὐτῶν*, *of these themselves, these alone*, limits *χρόα*; is understood also w. *ἀλόχους* and *τέκνα*, *their wives*, etc. — *οὐστίνας . . . ἴδοι*: hypothet. relat. sent.; past uncertainty. H. 757; K. § 333, 4; G. § 62, cf. 232, *οὐς . . . ἴδοι*. — *μεδιέντας . . . πολέμοιο*: cf. *μεδίετε . . . ἄλκῃς*, v. 234. — *ἰόμωροι*: "*wretched*," D.: "*dead marks for archers*," Cowper: some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. — *ἔσθητε*, Att. *ἔστατε*. — *τεδηπότες*: Lex. *τέδηπα*. — *ἐκαμον*: *gnomic aor.*, *are weary*. — *πόλεος*: notice the accent, distinguishing it fr. *πόλεος*, or *πόλεως*. — *πεδίοιο*: const.? H. 590, a; K. § 273, 4, (a). — *τις* (receives the accent

of *σφί*, hence written *τίς*), join w. *ἀλή*, any strength. — *ὧς* (accented = *οὕτως*), thus, so.

247–256. *σχεδόν* . . . *ἔνθα τε*, near, where. Notice the use of *τέ*. H. 856, a; K. § 321, R. 4. — *εἰρύσται*: H. 420 D, 12; K. § 230. *-αται* for *-νται*: are drawn up. — *ὑπέρσχυρ*, *ὑπερέχω*. — *ὑμῖν* (*ὑμῖν*): dat. of interest: for your protection. — *ἐπὶ Κρήτεσσι*: notice here *ἐπὶ* w. dat. after a verb of motion. Wherein is the const. unusual? H. 618; K. § 300, 3. What is the force of the const.? while going throughout, etc., he came to the Cretans (and halted). H. 618, a; K. § 300, 3, (a). Cf. 273. — *οὐτ* . . . *ἀλήν*. “Of courage stubborn as the forest boar.” D. — *οἱ*: dat. of interest w. *ἔτρυνε*. — *μειλιχίοισιν*: for the const., cf. *κερτομίοισιν*, 1, 439.

257–264. *περί*, separated fr. *τίω* by tmesis. *Δαναῶν* limits *σέ*: especially do I honor thee of (or among) the, etc. Some, however, make *Δαναῶν* depend on *περί*. — *δαίδ'*, *δαιτί*. — *ὅτε πέρ τε*, whenever: *πέρ*, intens. (just, precisely when): *τέ*, Epic use. — *κέρωνται* (*κεράννυμι*): subjunc. pres. mid.: notice the peculiar accent. H. 439 D, 1; 401, k; K. § 230; § 176, 1. Notice also the omission of *ἄν* in this clause. Cf. *εἶπερ* . . . *πίνωσιν*, v. 261. H. 757 and 759; K. § 337, 5, also Rem. 3; G. § 60, 3; and § 63, when they have mingled (for themselves). etc. — *πλεῖον* (not comparative), fr. *πλεῖος* = *πλέος*. — *ὥσπερ ἐμοί*, elliptical, as mine for me. — *πείνω* (*πίνω*): infin. denoting purpose. H. 765; K. § 306, 1, (d): depends on *ἔστηκε*. — *ὅτε* . . . *ἀνώγοι*: notice here the optat. in connection w. a leading tense. H. 760, d, 730; K. § 259, 3; G. § 63, 4, (b), to drink, when the appetite prompts. — *ὄρσεν* = *ὄρσσο* = *ὄρσου* (*ὄρνυμι*), H. 849 D; K. § 223, 10, haste to the battle, such as, etc. — *πάρος* w. pres. tense, cf. 1, 553.

265–282. *ἦδθα* (pronounced in two syllables); *αἰδῶ*, impf. *ἦδθαον -ων, -ας -ας, -αε, -α*. For the augment, see H. 310; K. § 121. — *μέν* = *μήν*, H. 852, 13; K. § 316, R. — *ὑπέστην* (*ὑφίστημι*) καὶ κατένευσα, I promised and confirmed with a nod. Cf. 1, 514. — *σὺν* . . . *ἔχευαν* (*συγχέω*), lit. poured together, i. e. violated, broke. — *ὑπὲρ* . . . *δηλήσαντο*: cf. v. 67. *παρῆχετο*, *παροίχομαι*: *κῆρ*, acc. of specif.; notice the accent: not to be confounded w. *κῆρ*. — V. 273. Cf. v. 251. — *κορυσσεσθην* (*κορύσσω*): here, the putting on of the helmet denotes by meton. the whole process of arming for battle; above, v. 252, the putting on of the breast-plate denotes the same idea: and these two were arming themselves, etc. — *ὥς δ' ὅτε*: cf. 3, 33. — *εἶδεν*, beholds: gnomic aor. Cf. *φύγον*, 3, 4, Note. So also *βίγησεν* and *ἤλασε*, v. 279. — *τῷ* . . . *έόντι*, and to him (i. e. the goat-herd) being afar off. — *μελάντερον*: compar. used absolutely. H. 662;

K. § 323, R. 7, *it appears exceedingly black*: *lón* (εἰμι), *advancing*. — *τοῖαι . . . πυκινὰι . . . φάλαγγες*, *such* (i. e. so dark) *the dense phalanxes*, etc. — *κύνεαι . . . πεφρικύναι* (φρίσσω): *dark, bristling with*, etc.

286-302. *σφῶϊ*: obj. of *κελεύω*, and understood w. *δτρυνόμεν* (infin.). — *αὐτῶ*, sc. *ὁμεῖς*, subj. of *ἀνώγετον*, *you yourselves rouse*, etc. — V. 288 ff.: cf. 2, 371 ff. — *τούς*, i. e. the two Ajaxes: *αὐτοῦ*, adv. *there*. — *λὶγὸν . . . ἀγορητήν*: cf. 1, 248. — *οὓς* (ὅς, ἥ, ὅν, possess. pron.: not the relat. ὅς, ἥ, ὅ), *his*, Lat. *suos*. — *στῆσεν*: what are the trans. and what the intrans. tenses of *ἵστημι*? H. 416, 1; K. § 173, R. 2. — *ἔμην* (= εἶναι): H. 406 D; K. § 225: infin. denoting purpose: *in the van, he placed the horsemen*, etc., and *in the rear, the footmen . . . to be*, etc. *κακοὺς δέ*, *but the cowards*, etc. The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — *σφοῦς*, *their*: cf. *οὓς*, v. 294. — *ἐχέμεν* (infin.), *to hold, restrain*. — *μηδὲ . . . δμίλῳ*, and not, *in the tumult of battle, to be thrown into disorder*.

303-316. *Μηδέ τις*, *nor let any one*, etc.; a transition to the *oratio recta*. — *ἠγορέηφι*: w. Epic suffix *-φι*. H. 206 D; K. § 210. — *οἶος*: observe the breathing. — *μεμῶτω*: Lex. ΜΑΩ. — *ἀλαπαδνότεροι κτέ.*, *for* (in either case) *you will be more easily overcome*. — *ὅς δέ κε κτέ.*, *but whatever man, from his own chariot* (in its proper place in the ranks) *may reach the chariot of another* (an enemy), *let this one allonge with his spear*. Such is the interpretation of this vexed sentence, preferred by F., Düntz., Cr., Koeppen, Wolf, and others. — *ἐπεὶ . . . φέρτερον*, sc. *ἐστί*, or *ἔσται*, *since it will be*, etc. — *καὶ οἱ πρότεροι*, *those of a former day also*. Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. 1, 260 ff. — *εὖ εἰδώς*, used adjectively, *well skilled in*, w. gen. *πολέμων*: as verb, *to know*, usu. w. acc. — *εἶδε* denotes a wish w. the optat. *ἔποιτο* and *εἴη*, *would that*, etc.: *ὥς θυμός*, sc. *ἐστί*, . . . *ὥς τοι*, *as there is courage . . . so*, etc. — *γούναδ' ἔποιτο*, *your knees might follow, might hold out*. "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode, 13, 4, *dum virent genua*." Cr. — *τὶς ἄλλος*, subj. of *ὀφείλεν*: *ού*, sc. *ὀφείλες*. See Lex. *ὀφείλω*, 2. *αἶδε*, *εἶδε*, or *ὥς* w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this (old age), and that you shared with*, etc.

318-325. *μᾶλα μὲν* (= *μήν*) *κεν κτέ.*, *surely I could wish, myself also, to be* (*ἔμην*) *so as when*, etc. Notice the dif. between *ὥς*, demonstr. *so*, i. e. *so strong*, and *ὥς* (proclit.), relat. *as*. — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere*. Liv. 22, 51. — *ἐα* (= Att. *ἦν*),

H. 406 D; K. § 225. — *παύει*, *presses on me*. — *καὶ ὧς*, *even thus*: cf. note on *ὧς* and *ὡς*, v. 319. — *γέρας* (distinguish fr. *γῆρας*), predicate; for this (τό) is the prerogative of, etc. — *αἰχμῆς*, acc. of kindred formation w. *αἰχμηδασσοῦσι*. H. 547, a; K. § 278, 1. — *ὥςπερ . . . γυγνᾶσι* (*γυγνομαι*), *who are more capable of bearing arms than I*.

326-385. Cf. v. 272. — *εἶρ'* (= *εἶρε*, fr. *ἐδρίσκω*): notice the asyndeton. H. 854; K. § 325. — *Περεῶο*: Nom. *Περεῶς*: how declined? H. 146 D; K. § 212, 7. — *ἀμφὶ δ'*, sc. *ἦσαν*, *and round about were*, etc. — *δ . . . Ὀδυσσεύς*: cf. N. on *ἡ . . . γυνή*, 1, 348. — *παρ δὲ . . . ἀμφὶ . . . ἕστασαν*, *and near (him) round about stood*, etc. Distinguish *ἕστασαν*, *ἵστασαν*, and *ἕστησαν* (as 1st, and as 2d aor.). H. 416, 1; K. § 173, R. 2. — *σφίν*: dat. of interest in looser relations. H. 601; K. § 284, 3, (10). *For not yet on their part, or so far as related to them* (i. e. Odysseus and Menestheus), *did their people hear*, etc. — *οἱ δέ*, Odysseus and Menestheus. — *ἄνποτε* (till the time) *when*. — *πύργος*, lit. *a tower*, or as we say in military language, *a column*. — *Τρώων* is to be joined both w. *ἐπελθάν* and w. *ὀρμήσειε*, *advancing towards the Trojans should rush upon (them)*. — *ἔρξειαν*, *and they ('Αχαιοί) should begin*.

339-348. *κεκασμένε*: Lex. *καίνομαι*, II. Odysseus is designated by this verse with sufficient distinctness, without mentioning his name. — *ἀφέστατε* (*ἀπό, ἕστατε*), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant; and hence, he alone replies, v. 349 ff. — *σφῶν*: emphasized by *μέν = μήν*: *you especially does it become, being*, etc. *δόντας*, same peculiarity of const. as *δόντα*, 1, 541; cf. N. — *ἑστάμεν* (distinguished by the accent from the indic. 1st pers. plur. *ἕσταμεν*): infin. = Att. *ἑσθάναι*. H. 359 D; K. § 220, 18, *to stand*, i. e. *to stand your ground, to stand firmly*. — *πρώτω . . . ἐμεῖο*: for ye two first hear from me of a banquet also: *ἐμεῖο* gen. of pers., and *δαιτός* gen. of thing, both depend on *ἀκούζεσθον*. So it is usu. explained; but Düntz. understands *ἐμεῖο* as limiting *δαιτός*, *my banquet*. — *'Αχαιοί*: appos. w. subj. of *έπον*, *we Achaeans*. — *κρέα* and *κύπελλα*, sc. *ἐστὶ*: *φίλα*, pred.: *ἔδμεναι* (fr. *ἔδω* = Att. *ἑσθίω*), and *πινέμεναι* depend on *φίλα*. H. 767; K. § 306, 1, (d): *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink*, etc. Cf. *τὰ κακὰ φίλα*, 1, 107. — *χ'* before an aspirated vowel for *κέ*: *ὀρόφρε*, optat. H. 370 D; K. § 222, 1, (3): *you would gladly see (it), even if*, etc. — *ὕμειων*, Att. *ὕμῶν*.

350-357. *ἔρκος* (see Lex.): partitive appos. w. *σέ*: lit. *what manner of saying has escaped thee, the fence of thy teeth!* H. 500, b; K. § 266, R. 4. — *μεδίμεν* (Att. *μεδιέναι*), sc. *ἐμέ*, or *ἡμᾶς*, *that I withdraw from battle, or shrink from battle*. — *'Αχαιοί*, appos. with the subj. of *ἐγείρομεν*:

whenever we Achaeans, etc. — καὶ . . . μεμήλη (Lex. μέλω, III. 2): a biting sarcasm: and if these things concern thee. — πατέρα, obj. of ὕψαι. — γυνῶ (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew (him) being angry*: i. e., *when he knew he was angry*. — πάλιν . . . μῦθον, and he took back (πάλιν λάζετο) his word, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with προσέφη, would more naturally have been in the participial form: *addressed him . . . retracting his word*.

360-379. θυμὸς . . . εἶδε, *your mind knows pleasing counsels*: ἥπιος, *pleasing, good, cunning*: opp. to ῥήπιος. — ἄτ' ἐγὼ περ, sc. φρονέω, *which I think*: notice the intens. force of ἐπέρ w. ἐγώ. — δεῖεν: optat. without ἄν, expressing a wish: *may the gods make, etc.* — V. 364: cf. v. 392. — Καπαρήϊος, adj. w. υἱός, lit. *Capaneian son* = *son of Capaneus*. — γεφύρας: Lex. γέφυρα, II. — μάχεσθαι depends, like πτωσκαζέμεν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but* (it was agreeable) *to fight, etc.* — φάσαν, subj. antecedent of εἰ, *as those affirmed, who, etc.* — περί w. gen., *superior to*. — γαίεσθαι: aor. infin. denoting finished action or state, *they say he was, etc.* H. 716; K. § 237; G. § 23, 2. — ἔτερ πολέμου, *without war*, is further explained by ξείνος (= Att. ξένος), appos. w. subj. of εἰσῆλθε, *as a guest*. Though his errand was warlike, yet he came as a friend. — ἀγείρων, pres. particip., *while engaged in collecting, etc.* — οἱ, *who, etc.* i. e. Polyuces and his brother-in-law Tydeus. — ἐστρατώντο (as if fr. a pres. στρατών, not in actual use. H. 370 D, a; K. § 222, 1, (8).) . . . πρὸς τείχεα: does not, I think, mean as the Lex. says (sub στρατών), *they were encamped, etc.*; since they were now at Mycenae and since the verb is followed here by πρὸς w. the acc., not πρὸς w. the dat. It means, I think, *were preparing an expedition against, etc.* — λίσσοντο, *besought* (those at Mycenae): δόμεν = Att. δοῦναι. So also δόμεναι, next verse. "The war of the seven Argive princes against Thebes," here alluded to, was the most celebrated event in Grecian legend before the Trojan war; and furnished many themes for the tragic muse.

380-384. οἱ δέ, *and they* (those in Mycenae) *consented, etc.* — ἐπήνεον ὡς ἐκέλευον, *approved (of doing) as they* (their guests Polyuces and Tydeus) *urged*. — ἔτρεψε, *turned, diverted* (those at Mycenae, from their purpose to furnish allies). — οἱ δ' . . . ὥχοντο, *and when now they* (i. e. Tydeus and Polyuces) *were gone* (from Mycenae): ἡδὲ . . . ἐγένοντο, *and were advanced on their way*: πρὸ δδοῦ, cf. φροῦδος. — λεχεποῖην (fr. λεχεποῖης 1st declens.), adj., as well as βαδύσχοινον: *join w. Ἀσωπῶν, Asopus, having thick rushes and grassy banks*. — ἐνδ' αὐτ' introduces

the principal member of the sentence, *then again*. — ἀγγελίην. Some of the best critics, both ancient and modern, take ἀγγελίην here, and ἀγγελίης, 3, 206, as 1st declens. masc.; and render the clause, *the Achaeans despatched* (ἐπί separated by tmesis fr. στείλαν) *Tydeus as a messenger*. Some others, equally critical, deny the existence in Hm. of such a word as ἀγγελίης, 1st declens. masc.; but they are not agreed in their interpretations of this verse, or of 3, 206. Cr. and some others take ἀγγελίην as acc. of design or purpose: Düntz. makes it depend on ἐπί and writes ἐπί (by anastrophe). Either explanation seems forced. F. adopts the rendering first given above, *as a messenger*. — Τυδῆ, st. Τυδέα: H. 189 D; K. § 213, 13.

385–398. Καδμείωνας, patronym., *descendants of Cadmus*, = Καδμείοι, v. 391. — βίης Ἑρεοκλήης, lit. *of the Eteoclean might*, i. e. *of the mighty Eteocles*. Cf. Πριάμοιο βίην, 3, 105. — πέρ intensifies ξείνος, calling special attention to the position of Tydeus: ξών, concess., *though he was*. H. 789, f; K. § 314, 4, (d); G. § 109, 7. — ἀεθλεύειν προκαλίσσεται, *challenged (them) to contend (with him)*. This occurred no doubt after a banquet. — πάντα, adv. acc., *in all respects*. Some, however, understand ἀεθλα (acc. of cogn. meaning w. ἐνίκα), *in all the contests*. — κέντρος ἵππων. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East; hence the phrase, *goaders of horses*. — ἀψ ἔρ' ἀνερχομένῳ (for him) *returning back* (to the Achaeans). — πυκνὸν λόχον, *a compact ambush*, or perh. *a concealed ambush*. Lex. πυκνός, III. — εἶσαν, Lex. εἶσα. — κούρους πεντ., appos. w. λόχον. — Τυδεὺς μὲν καὶ τοῖσιν, *Tydeus in fact . . . even to these*. — πάντας κτέ.; notice the asyndeton. H. 854; K. § 325. — ἔπεφνε. Lex. ΦΕΝΩ. — ἓνα . . . ἱεῖ (ἱημι), *save one alone (whom) he sent*, etc. — πωθήσας (πεῖδω), *having trusted*, agrees w. subj. of προέηκε.

399–410. τὸν υἱὸν γελῶτο, *he begat this (τόν) son*. — εἶο: H. 233; K. § 217: *inferior in battle to himself*. — δέ τε: Epic use of τέ. — ἀγορῇ . . . ἀμείνω is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus, v. 349 ff. — αἰδεσθεῖς, *ashamed at the reproof*, etc. αἰδέομαι, depon. w. aor. pass. or aor. mid. — ψεύδε' = ψεύδεο, Att. ψεύδου, fr. ψεύδομαι. — ἡμεῖς . . . ἡμεῖς: emphat. repetition. — καί, intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon it) *the seat of*, etc. — ἀγαγόνδ' = ἀγαγόντε (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — πειδόμενοι. Notice the sudden transition

to the plur. H. 517; K. § 241, R. 8. — κεῖνοι *they* (our fathers). — σφετέρῃσιν ἀτασθαλίῃσιν, *by their foolish acts*. (Cf. ὑπεροπλήσει, 1, 205, N.). They did not heed the warnings of the gods. — μὴ... ἐνδεο: notice here μὴ w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; K. § 259, 5, R. 9; G. § 86. — μοί: ethical dat.: *wherefore, never, before me, place our fathers in like honor* (with us).

412-421. σιωπῇ ἦσο (ἦμαι), lit. *sit in silence*: but ἦσο must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — δρύνοντι, particip. denoting time and cause. H. 788, a; 789, c; K. § 312, 4, (a), (b); G. § 109, 1, and 4, *while engaged in rousing, or because he rouses*. — τούτῳ (Agamem.) depends on ἔμα. — τούτῳ... πένθος, sc. ἔσται, or Homeric ἔσσεται. — Ἀχαιῶν θρωθέντων: particip. denoting condition, *if the Achaeans shall have been conquered*. — μεθώμεθα, exhortation, *let us, etc.* — ὑπό (separated by tmesis fr. εἶλεν), has in compos. very generally a diminutive force. H. 657. *fear would have seized somewhat on one who was very stout-hearted*. A few, however, by a rather forced construction, understand the idea of the preceding clause w. ὑπό: *by reason of this terrible clangor, fear would have seized, etc.*

423-438. δρυν' = δρυνται. For this elision, see H. 70 D; K. § 206, 5, (e). ἐπασσύτερον qualifies κύμα. — ὕπο: anastrophe. H. 102 D, b; K. § 31, IV. lit. *a surge of the sea in quick succession* (after another) *is raised by the west wind having moved (it)*. — κορύσσειται has the same subj. as δρυνται: *at first, it rises up, on the deep*. πόντῳ and χέρσῳ, dat. of place. H. 612; K. § 283, 1. — μέγλα, adv. *greatly, loudly*. — ἀμφι... κορυφῶνται, *and being bent around a lofty point, it rises to a crest*: ἀποπτύει, *spits forth*,—a very expressive metaphor. — οἷσιν ἕκαστος, *each one... his own (men)*. — οἱ δ' ἄλλοι, *but they, the others*, i. e. the men, in distinction fr. the leaders. — σιγῇ repeats the idea of ἀκήν (v. 429): δειδύτες agrees w. οἱ δ' ἄλλοι, *in silence fearing, etc.* — τὰ εἰμένοι (ἔννυμι) ἐστιχώντο (στιχάω) *in which being clad, they moved on in ranks*. — ὥστε, as: Epic use of τέ. — μυρίαί differs how fr. μόριαί: see Lex. — ἀμελγόμεναι γάλα λευκόν: an idiom not easily rendered into Eng.: γάλα is cogn. acc. H. 547; 555, a; K. § 278, 2, *giving white milk*. — μεμακύναι, μηκάομαι. — ὥς Τρώων ἀλαλητός, *so the shouting of the Trojans, etc.* The idea of Τρῶες (v. 433) is here repeated in the form Τρώων: an anacoluthon. H. 886; K. § 347, 5. — ὀράρει, δρυνμι. — πάντων limits ἔρδος, *for the speech of all, etc.*

439-456. ἄρσε, δρυνμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. — τοὺς μὲν, *these* (i. e. the persons last men-

tioned, the Trojans), . . . τοὺς δέ, *those* (i. e. the Achaeans). — Δεῖμος . . . "Eris, sc. ὄρσαν αὐτοὺς, *roused them*, i. e. roused both parties: ἄμοτον μεμανῖα (agrees w. "Eris), *insatiably longing*. — οὐρανῷ ἐστήριξε (gnomic aor. fr. στηρίξω) *kára, rests her head on the sky*. With this description of Eris, compare Virgil's description of Fama, Aen. 4, 176 ff. — σφίν, dat. of interest: μέσσω depends on ἐν in compos. w. βάλε (ἐμβάλε): *she then also cast into the midst for them*, etc. — Οἱ, *they*, i. e. Trojans and Greeks. — συνέβαλον, *cast together, dashed together*. — σύν, sc. ἔβαλον, *they dashed together spears and "the furious might of mail-clad warriors"*. — ἐπληντο, πελάξω. — ἀλλύων goes properly in idea w. εὐχολή, and ἀλλυμένων w. οἰμαγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men, both slaying and slain*. — κατ' ὄρεσφι (Epic case-ending. H. 206 D; K. § 210), *down from the mountains*. — συμβάλλετον, dual, w. plur. subj. ποταμοί. H. 517; K. § 241, R. 9. — τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον: ἔκλυε. (used as gnomic aor.), *hears*. — τῶν (v. 456), *of these*, i. e. the two armies; limits λαχὴ τε πόνος τε. A more animated passage than this is seldom found.

457-469. Ἀντίλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. — ἄνδρα κορυστήν: cf. note on αἰπόλοι ἄνδρες, 2, 474. — φάλον: partitive appos. w. τόν. H. 500, b; K. § 266, R. 4, (cf. v. 350, N.), *he first smote him (on) the forepiece of*, etc. On the use of πρῶτος, cf. H. 488, R. c; K. § 264, 3. — πῆξε (πήγνυμι), subj. αἰχμή: *stuck fast*. Cf. πάγη, v. 185. — ὕσσε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes*: freely rendered, *darkness covered his eyes*. — ἤριπε, ἐρείπω, intrans. in 2d aor. ὡς ὅτε πύργος, *as when a tower (falls)*, or simply, *like a tower*. — ποδῶν, gen. of part, *by the feet*. Cf. κόμης, 1, 197. — ἔλκε, *began to draw*. H. 702; K. § 256, 4, (a), (α); G. § 11, N. 2. — μίνυνδα (adv.) δέ οἱ (dat. of interest in looser relations) . . . ὀρμή, *but the effort on his part was of short duration*. — νεκρὸν . . . ἰδών, *having seen (him) dragging the dead body*. — πλευρά, obj. of οὐτήσε. — τὰ . . . ἐξεφάνθη (ἐκφαίνω: aa for a. H. 370 D, a; K. § 222, A, (3),) lit. *which to him stooping appeared by the side of his shield*; more freely rendered, *which as he stooped down appeared beyond his shield*. — λῦσε: same subj. as οὐτήσε, takes γυῖα as obj., *relaxed his limbs*.

470-487. τόν and αὐτῷ, Elephenor. — ἐπ' αὐτῷ . . . ἐτύχθη (τεύχω), *and over him arose (lit. was made) a sharp engagement*, etc. — λύκοι ὅς (H. 104, a; K. § 82, (c),) *like wolves*. — ἀνὴρ κτέ., *and man grappled man*. — ὅν, obj. of γέλιντο (γείνομαι, not to be confounded w. γίνομαι),

whom once his mother . . . bore. — *κατιούσα, κατὰ, λούσα* fr. *εἰμι*. — *ἐπεὶ . . . ἔσπετο . . . ἰδέσθαι*, when she followed . . . to see the flocks. — *ἀπέδωκε*: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — *δαμέντι* (*δαμάω*) agrees w. *οἱ* (v. 478), but life was short to him subdued with the spear by, etc.: or *δοῦρι* may grammatically depend on *ὑπὸ*, under the spear of, etc. So F. understands it. — *πρῶτον κτῆ*, for he (Ajax) smote him (Simoisius), advancing foremost, or more freely, as he advanced in the front rank. *σῆδος*, (part. appos. cf. *φάλον*, v. 459, note,) on the chest. *παρὰ*, by or near. — *ἀντικρὺ*, Lex. 2. — *πεφύκρ, φύω*, pf. subjunc. has grown. — *οἱ* (enclit., has thrown its accent on *τέ*); dat. of interest in looser relations; depends on *πεφύασιν* (H. 386 D; K. § 193); rendered freely, branches have grown at its top. — *τήν*, this (*αἰγείρον*), obj. of *ἐξέταμε* (gnomic aor., cuts out, fells). — *ἀρματοπηγὸς ἀνὴρ*: the chariot-maker. Cf. *ἄνδρα κορυστήν*, v. 457. *αἶπολοι ἄνδρες*, 2, 474, note. — *ὄφρα . . . κάμψῃ*: subjunct. after gnomic aor., that he may bend a felly, etc. — *ἄζομένη*, drying, seasoning.

489-500. *τοῦ*, at him (Ajax), depends on *ἀκόντισεν*, cast. — *ἄμαρδ' = ἄμαρτε*, fr. *ἄμαρτάνω*: he missed him, but he hit, or had hit, etc. With the plupf. *βεβλήκει* here, cf. *βεβήκει* 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. *βουβῶνα*: in the groin, part. appos. w. *Λεῦκον*. — *ἐρόντα* agrees w. *Λεῦκον*; denotes time; while he was dragging away in another direction the dead body (of Simoisius). — *ἤριπε*: cf. v. 462. *αὐτῷ*, it, i. e. the corpse. — *τοῦ* (*Λεῦκον*), gen. of cause: *ἀποκταμένοιο*, 1st aor. mid. as pass. See Lex. *κτείνω*: lit. on account of this one having been slain, i. e. on account of his death. — *κεκορυδμένος, κορύσσω*. — *ἕ*, here reflex., though not usu. so in Hm. Why orthotone? H. 232 ("after prepositions"); K. § 35, 3, (a), having glanced around himself. — *ὀπὸ*, join w. *κεκἀρόντο* (*χαῖρομαι*): *ἀνδρός*, gen. w. a verb of separation. H. 580; K. § 271, 2. The reason is expressed by the particip. *ἀκοντίσσαντος*. — *οἱ*, to him, i. e. to Priam: dat. of interest. — *παρ' . . . ὠκείων*. Two interpretations are proposed: from the care of swift steeds (notice the gender of *ὠκείων*). This rendering is explained by the supposition, that Priam had, at Abydos, stables, which Democoon had charge of. St. and D. understand the phrase, by swift steeds: "on a chariot drawn by speedy mares." D. The first rendering is usu. adopted.

501-511. *ἐτάριοι = ἐταῖροι*; not to be confounded w. *ἐτέριοι*: gen. of cause, enraged on account of his companion. — *κόρην*: part. appos. w. *τόν*: this one, or him (Democoon) on the temple. — *ἡ δ' . . . αἰχμή*: cf. note on *ἡ δ' . . . γυνή*, 1, 848, and this, the brazen point of the spear

passed, etc. — δούτησεν κτέ., lit. *he made a loud noise in having fallen*; more freely, *he fell with a loud crash*. — χάρησαν δ' ὑπό: see Lex. ὑποχάρησαν. — Περγάμου ἔκ (notice the accent. H. 104, a, "when placed after the words which they belong to." K. § 32, (b)), *having looked down from Pergamus* (the citadel of Troy). — κέκλετ', κέλομαι. — Ὀρυσσδ' (δρυμι), imper. pres. mid. — χάρμης: gen. of separation w. ἐκτερε, *nor give place from battle*; more freely, *nor yield in battle to the Argives*. — σφί, dat. of interest: λίθοι: and σιδηροί, pred.: χρέος, subj., *since their flesh* (lit. *the flesh to them*) *is not stone*, etc. — ἀνασχέσθαι (ἀνέχομαι), infin. denoting purpose or result. H. 765; K. § 306, 1, (d); G. § 97. βαλλομένοιαι agrees w. σφί, *so as to endure, when hit, the flesh-cutting brazen weapon*.

512-526. οὐ μὰν οὐδ' introduces here an additional consideration: the negative repeated for emphasis: *nor indeed does Achilles . . . fight*. — χόλον . . . πέσσει: Lex. πέσσω, III. 2, cf. 1, 81. — πτόλιος: πτόλις = πόλις. — ὄρσε, δρυμι. — μεδιέντας (μεδίτημι) refers to Ἀχαιοὺς. Cf. v. 240 and 445. — ἐπέδησεν, πεδῶ. — δοκίμεντι qualifies χερμαδίφ, *with a rough stone* (such as could be used for a missile): βλήτο . . . κνήμην: in the act., βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεύκον . . . βουβῶνα, v. 491, 492, μιν . . . στῆθος, v. 480: in the pass., it retains the latter case. H. 553, a; K. § 281, 2, *he was hit on the right leg, near the ankle*. — Αἰνόθεν, *from Aenus*, a town in Thrace, as is implied in the verse above. — ἄχρις, Lex. ἄχρι, III. 2. — ἀπηλοίησεν, ἀπαλοῖω = ἀπαλοῶ. — δ δ' . . . κάππεσεν (κατέπεσεν, καταπίπτω), *and he* (i. e. Dioreos) *fell backward*, etc. — οὔτα (οὐτάω), 2d aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. — ἐκ . . . χύνην, ἐκχέω.

527-535. Τὸν, *this one, him*, (i. e. Pirous,) obj. of βάλε: ἐπεσσύμενον (ἐπισεύω), notice the recessive accent (H. 367 D, b): agrees w. Τὸν, *as he rushed on*. F. and Düntz. read ἀπεσσύμενον, *as he rushed away*. — στέρον . . . μαθοῖο, *on the chest above the breast*. — πάγη, πήγνυμι — ἐκ . . . ἐσπάσατο, *drew out from*; ἐρύσσατο, *drew*, i. e. *unsheathed*. — μέσσην: pred. adj. w. γαστέρα, *with this he smote his body in the midst*. — ἐκ αἰνυτο: see Lex. ἐξαινυμαι. — περίστησαν (περί, ἔστησαν), *stood around*. — ἑταῖροι, the companions of the one just slain, i. e. of Pirous. — ἀκρόκομοι, "*with tufted crowns*." D. — οἱ, relates to ἑταῖροι; is subj. of ὤσαν (ὠδέω): ἔ, obj. of ὤσαν, *who thrust him* (i. e. Thoas) *from themselves*. — χασσάμενος, χάσμαι.

536-544. ὡς τῶγ' . . . δ μὲν . . . δ δὲ . . . ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Pirous), *the other of the brazen mailed*

Epeans (i. e. *Diores*) *were stretched* (τετασθῆν, Lex. τεῖνω, plupf. 3d dual). — *περί*: adv. cf. 3, 384. — *ἔνθα . . . ὀνόσαστο*: *Then no longer* (whatever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). — *δοῖς . . . μέσσω* describes more particularly *ἀνὴρ*: *one who . . . should move about in the midst* (as an observer, without taking part in the battle): *ἄβλητος*, *not hit by a missile* (from a distance): *ἀνοήρατος* (a priv. οὐράω) *not pierced, not wounded* (with a spear near at hand). — *ἄγοι δέ εἰ*: a transition from the foregoing relat. sent. to an independent const., *and . . . should lead him*. Only under such protection could he thus pass through the battle. — *τέταρτο, τεῖνω*.

BOOK FIFTH.

1-13. This book describes the exploits of Diomed; and hence, is properly entitled *Διομήδους ἀριστεία*. It is a natural continuation of the description begun in the preceding book. — *αὖ*: not denoting repetition here; but transition to a new topic, as often. — *δαῖε οἱ*: note the asyndeton: *she* (Athena) *kindled for him*: *ἀκάματον*, untiring, unceasing. — *λαμπρόν*, adv. *brightly*. — *παμφάλινῃσι*, *shines*: subjunc., 3d, sing. H. 361 D; K. § 220, 4. — *᾽Οκεανοῖο*: gen. of place. H. 590; K. § 273, 4, (a), *bathed in the ocean*. The notion of part, and also of separation belong to this gen. For the Homeric idea of Oceanus, see Classical Dic. — *τοῖον*, *such* (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — *κράτος*, gen., not to be confounded w. *κράτος*. — *ἥστην*, *ειμί*. — *μάχης . . . πάσης*, every (kind of) *battle*. — *ἀποκρινδέντε*, *ἀποκρίνω*, *having been separated from* (their own ranks): of limits *ἐναντίω*, *opposite to him*, *to meet him*. — *τῷ μὲν*, sc. *ᾠρυσσάτην* (*ὕρυσμι*). — *ἄφ' ἵππων*: lit. *from their horses*, i. e. *on their chariot*: *ἀπὸ χθονός*, *on the ground*. Cf. the Att. expression *ἄφ' ἵππου μάχεσθαι*, *to fight on horseback*. Yet the exact force of *ἀπὸ* must not be lost sight of in these expressions. — *ὁ δὲ . . . πεζός*: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14-24. *οἱ*, subj. of *ἦσαν*: standing before *ὄρε*, it is more emphat., *and when they*, etc. — *Τυδείδω* (cf. *Πηληϊάδω*, 1, 1, N.) limits *ἄμω*. — *ὁ δὲ . . . Τυδείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, N. — *τοῦ* limits *χείρως*, *from his* (Atrides') *hand*. — *ἔβαλε . . . μεταμύδιον*, *hit (him) on the chest between the breasts*. — *ᾧσε* (*ᾧδέω*) *ἄφ' ἵππων*, *thrust (him) from his chariot*. Cf. *ἄφ' ἵππων*, v. 13. — *περιβῆναι*, *to go around*, *to protect*. — *κταμένοιο* (*κτείνω*), aor. 2d, part., mid., with pass. meaning, *s'ain*. Cf. 3, 375. — *οὐδὲ . . . οὐδέ*. We may in a similar way repeat the negation in Eng.: *for not even, not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to *κὲν . . . ὑπέφυγε*, we have *ἀλλ' . . . ἔφυγε* (= *εἰ μὴ ἦφ. ἔφυγε*), *but Hephaestus protected (him)*. — *ὥς . . . εἴη*: *that the aged man* (meaning his father Dares, priest of Hephaestus, v. 10) *might not be before him* (*οἷ*, meaning Hephaestus, ethical dat.) *altogether sad* (from the loss of both his sons). *ἀκαχήμενος* (notice the accent. H. 367 D, b; K. § 223, R. 4): Lex. *ΑΧΩ*. H. 442 D, 16; K. § 230, *ἀκαχίζω*.

25-30. ἐξελάσας, ἐξελαύνω. — Τρῶες, subj. of ἵδον: placed before ἐπεὶ, it is made more prominent in the thought. Cf. οἱ, v. 14. — τὸν μὲν . . . τὸν δέ: partit. appos. w. υἷε. — ἀλευόμενον (ἀλέομαι or ἀλεόμαι, aor. ἡλεάμην and ἡλευάμην), *having fled*: κτάμενον, cf. καταμένοιο, v. 21, N. — παρ' ὅχεσφιν (dat. here: ὅχος, φῖ. H. 206 D; K. § 210, III.), *by the side of his chariot*. — πᾶσιν ὀρίνδῃ (ὀρίνω) θυμός. This phrase denotes various ideas, according to the connection: here, *the courage of all failed, or the hearts of all quailed*. In 4, 208, it denotes *pity or sympathy*. — ἐλοῦσα, sc. Ἀρηα, *having taken by the hand, addressed*, etc.

32-42. οὐκ ἂν . . . ἐάσαιμεν . . . νῶϊ δὲ χαζώμεσθα: at first, a modest and cautious question (H. 722, b; K. § 260, 4, (b); G. § 52, 2, N.); then, a direct exhortation: *shall we not leave . . . but let us two withdraw*. It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. — καθεῖσεν (κατά, εἶσα) ἐπὶ with dat. Force of this const.? H. 618, a; K. § 309, 3. — ἐκλιναν: κλίνω, trans. — πρώτῳ στρεφθέντι, *to him (Odios) having first turned*: "dat. of interest in looser relations." — μεταφρένῳ depends on ἐν in compos. w. πῆξεν: *he (Agam.) planted a spear in the back*. — ἔλασεν, sc. δόρυ as obj. — V. 42; cf. 4, 504.

43-57. ἐνήρατο, ἐναίρω. — Μήνονος . . . Βόρου, *son of the Maeonian Borus*. Where was Maeonia? Lex. Μαιονία. — Τάρνης. Whether Tarne was an ancient name of Sardis, or a shorter form of Atarne, is not certain. — νύξ' (= ἐνυξε), νύσσω. — ἵππων ἐπιβησόμενον, *while on the point of ascending his chariot*. See Lex. ἵππος. For the const. of ἵππων, cf. note on κακῶν, 2, 234. — Δήρης, Δήρα. — τάτε (fr. δ and τέ), *which*, obj. of τρέφει, relates to ἄγρια, *wild (beasts)*. — οὐρεσιν (ὑρος): const.? H. 612; K. § 283, 1. — χραῖσμ' (= ἐχχραισμε), Lex. χραισμέω (not used in pres.). Cf. 1, 28. — ἐκβολαί: force of abstract nouns in plur.? H. 518, c; K. § 243, 3, (3). — ἐκέκαστο: καίνυμαι. — μίν, obj. of οὐτασε. — μετάφρενον: partit. appos. w. μίν. — ἔλασεν (ἐλαύνω), sc. δόρυ as obj.

60-83. δς seems to relate to Φέρεκλον. Cf. v. 44 for a similar construction. — ἐφίλατο, φιλέω. — ἐκ . . . ᾗδῃ (notice the ι subscript, thus distinguishing it from ἤδῃ, *already*), ἔξειδα. — γλουτὸν . . . δεξιόν, "*through his right flank*." D. — Θεανώ, wife of Antenor. — ἰσα, adv.: *equally with her children*. — ἀντικρὺ δ' ἂν' (= ἀνδ), *and right on the right*, etc. — Ὑψήνορα δῖον: no verb is expressed to govern this acc., but the thought is resumed with τὸν (i. e. Ὑψήνορα), *this one, him*, obj. of ἔλασ' (ἐλαύνω, II.): *δμον, on the shoulder*. Const.? cf. φάλον, 4, 459,

note. — ἀπὸ . . . ἔξεσε: ἀποξέω. — τόν, obj. of κατ' . . . ἔλλαβε (καταλαμβάνω): ὅσσε, partit. appos. w. τόν.

85-94. Τυδεΐδην, introduced as obj. of γνῶις, st. subj. of μετείη. Object of prolepsis? H. 726. Eng. idiom, *you would not know in which (army) Tydides was.* — ἥε . . . ἥ: the usu. expression in later Greek was πότερον . . . ἥ, *whether . . . or.* — ἔμ = ἀνὰ, *over.* — ὅστ', *which.* Epic use of τέ. — ἐκέδασσε (κεδάζω = σκεδάζω, σκεδάννυμι), gnomic aor. — οὐτ' ἔρ τε . . . οὐτε; notice the repetition of τέ in the first member: τέ after ἔρ is the comm. Epic use. — γέφυραι is usu. understood here in the earliest sense. See Lex.: and γέφυραι ἐεργμέναι (ἔργω), *strongly-built dams: ἔρκεα* may be rendered *walls.* — ἐλδόντα agrees w. τόν, *when it (the full winter torrent) comes.* — πολέες περ ὄντες, *though very many.* The concessive force (though) lies in the particip.; πέρ is intens.

95-105. Λυκῶνος . . . νῖός, i. e. Pandarus. Cf. 4, 88, 89. — πρὸ ἑδερ (= οὐ), *before himself* (Tydides). — ἐπατσοντα agrees w. the obj. of βάλε, sc. μὲν, *and smote (him) as he was rushing on.* — γάλλον, partitive appos. w. the obj. of βάλε: cf. note on φάλλον, 4, 459, *on the swell of his breast-plate.* — ἔπατο, πέτομαι. — διέσχε (διέχων), intrans., *it held (itself) through, it passed through* (his shoulder, ὤμου). — τῷ, masc., depends on the comp. verb ἐπὶ . . . ἔβρε, *shouted over him.* So Düntz. and F. Several of the older commentators, however, take τῷ as neut., depending on ἐπὶ, *hereupon.* — κέντορες Ἰππων: cf. 4, 391. — ἀνσχήσεσθαι (ἀνὰ, ἔχουμαι), cf. ἀνσχήσθαι, 4, 511. — ἄναξ, i. e. Apollo. — ἀπορνύμενον, (agrees w. μέ), *in setting out from, etc.*

106-120. τόν, *this one, him*, i. e. Diomed, obj. of δάμασεν. — ὄρσο, cf. note 4, 204. — καταβήσσο: 1st aor. imperat. H. 349 D; K. § 223, 10; cf. ὄρσο, 3, 250. — πᾶρ (= παρὰ), *by (him, i. e. Diomed).* — βέλος . . . ὤμου, *he drew the swift missile out from the shoulder, entirely through (it):* since it was easier and less dangerous to draw the arrow through, than to draw it back. So the phrase is usu. understood. — ἐμὲ φίλαι (cf. ἐφίλατο, v. 61), *befriend me.* — δέ τε: epic use of τέ. — ἄνδρα, obj. of ἐλεῖν, *that I may seize the man* (Pandarus). — καὶ . . . ἐλδεῖν, *and that he may come within reach of my spear.* — φθάμενος, φθάνω. — οὐδέ μέ φησιν, *and affirms that I will not, etc.* Cf. οὐδέ ἔφημι, v. 103.

121-143. εὐχόμενος. Notice the different connections in which this word is used. Here, εὐ means *praying*: in v. 106, it is best rendered, *boasting.* — πόδας, χεῖρας: appos. w. γυῖα. — ἐπὶ . . . μάχεσθαι, infin. as imperat. — ἦκα, ἴημι. — ἐπῆεν, ἐπί and ἦεν fr. εἰμί. — τῷ, *wherefore.* — πειρώμενος, sc. σοῦ, *tempting (thee).* — μάχεσθαι and οὐτά-

μεν (aor. infin. fr. οὐτάω), used as imperat. — μεμᾶς . . . ἔλεν μένος: a sudden change of const. (anacoluthon. H. 886; K. § 347, 5): lit. *before (this), desiring earnestly in heart to fight with the Trojans, then, indeed, twice as much force possessed him*. Cf. Virg. Aen. 1, 234-237. *Certe . . . pollicitus, quae te, genitor, sententia vertit?* — ὃν, obj. of χραύσῃ (χραύω = χράω). — αὐλῆς ὑπεράλμενον (ὑπέρ, ἔλλομαι), *when it (the lion) has leaped over (the wall of) the court-yard* (a space before the house, where the flocks were gathered at night. Cf. 4, 438). — τοῦ, sc. λέοντος. — ὄρσεν, προσαμύνει: subj. ? sc. ποιμήν, *he does not defend* (them, i. e. the flocks). — κατὰ . . . δύνεται, *he (the shepherd) sinks away into the stalls*. — τὰ δέ, *and these*, referring in general to the flocks. H. 522; K. § 332, R. 2. — κέχυνται, χέω. — αὐτὰρ ὁ, *but he* (the lion). — Τρώεσσι, connect w. μίγῃ (= ἐμίγῃ, μίγνυμι), *was mingled with the Trojans*. The point of the comparison lies in the furious rage of the lion.

146-158. κληῖδα, part. appos. w. τὸν ἕτερον, *the other, he smote on the collar-bone*. — ἔασε, *left*, i. e. without stripping them of their armor. — τοῖς οὐκ . . . ἐκρίνατ' ὄνειρους, *to whom, in setting out (from home), the old man did not interpret dreams* (for had he done so, they would not have gone), *but the brave Diomed, etc.* So F., Düntz. and others. Yet the position of οὐκ has led many to the following interpretation: *as they did not return (home), the old man interpreted dreams, but* (they could not return), *the brave Diomed, etc.* By this last interpretation, τοῖς is taken as dat. of time. St., Cr. I prefer the first explanation. — ὁ δέ, *but he*, i. e. Φαίνοψ (Phaenops). — ἐπὶ . . . λιπέσθαι, *to leave over his treasures*. Const. of the infin. ? H. 765; K. § 306, 1; G. § 97. — ὕγε, Diomed. — μάχης ἔκ. H. 104, a; K. § 32, (b). — χηρωσταί, Lex. χηρωστής. The relations of Phaenops are here meant. — διὰ . . . δατέοντο, Lex. διαδατέομαι.

161-170. ἐν βουσί δορών (δρώσκω): verb of motion w. ἐν. H. 618, a; K. § 300, 3. — ἐξ . . . ἔξῃ (ἐξάγνυμι): gnomic aor., *breaks, etc.* — ξύλοχον κᾶτα; anastrophe. H. 102; K. § 31, IV. — βοσκομένων (βόσκω), plur. agreeing w. both the preceding genitives; *while they are, etc.* — βῆσε: remember that βήσω and ἔβησα (fr. βαίνω) are causative: *forced them both to leave* (lit. *to go out of*) *their chariot, etc.* — ἐλαίνειν, *to drive, etc.* Const. ? Cf. λιπέσθαι, v. 154. — ἄν (= ἀνά) τε μάχην, *both through the battle, etc.* — εὔρε: notice the asyndeton, for liveliness of narration. — στή, aor. indic. without augment. — ἔπος τέ μιν ἀντίον ἦδα, *and in his presence addressed him a word*. μιν, obj. of ἦδα; ἔπος, cogn. acc. H. 555; K. § 280, 1.

172-187. § (relates naturally to the principal object going before, i. e.

τόξον), in which, or with which. — ἔφες (ἐπί, ἔς fr. ἴημι) cast at, etc. — ὅδε, this (here), may be rendered as adv. w. ὅστις, the man who here, etc. H. 678; K. § 303, 2. — εἰ μή . . . ἔστι: closely connected in thought w. ἔφες, cast, etc. . . unless he is some god. — ἰρῶν: gen. of cause. Cf. εὐχολῆς, ἐκατόμβης, 1, 65. — ἔπι = ἔπεισι. H. 102, a; K. § 31, R. 3. Cf. 1, 515, and the wrath of a god towards (any one) is, etc. — πάντα, adv. acc. — ἔισκω, cf. 3, 197. — ἀσπ- γυν-, knowing (him) by, etc. — οἶδ', οἶδα. — ὅγε, sc. ὅστις: but if he is a man, whom, etc. — νῖός, appos. w. ἀνὴρ. — τάδε, adv. acc. thus. — ἀδανάτων limits τῖς. — τούτου . . . ἔτραπεν ἄλλῃ, turned from him in another direction. — κυχήμενον (κυχάνω), hitting the mark, sure.

188-205. ἐφῆκα, ἐπί, ἴημι. — μιν, obj. of προΐδμεν, that I should send him forward to, etc. Cf. 1, 3. — ἔμπης κτέ., I wholly failed to subdue him. Some, without good reason, I think, take ἔμπης here, and in 1, 562, as adversative. — κοτήεις, filled with anger (at me). — τῶν κε, which I might, etc. — πρωτοπαγεῖς νεοτευχέες: nearly synonymous. Cf. ἀπιδίτην, ἀνάκουνον, 1, 99. — πέπλοι, cf. 2, 777. — πέπτανται, πετάσσυμι. The covers were for the protection of the chariots from dust. — δίζυγες ἵπποι, horses yoked in pairs, i. e. spans of horses. — μῦλα πολλὰ, join w. ἐπέτελλε, very earnestly, in his well-built mansion, charged me, as I was setting out. — ἐμβεβαῶτα (ἐν, βαίνω) agrees w. μέ. — οὐ πιδόμην, i. e. did not mount his horses and chariot. — ἦ . . . ἦεν, truly it were far better, sc. if I had obeyed. — μοί, ethical dat., to my sorrow. — ἀνδ. εἰλομένων: in the Eng. order, render this clause after μή, lest, while the men were shut up (i. e. in the city Troy, suffering a siege), they (the horses) should lack, etc. — ἐδμεῖναι (= ἐδεμέναι, εἶδεν), ἔδω, Att. ἐσθία. — λίπον, sc. ἵππους. — τά, i. e. τόξα, subj. of ἐμελλον, neut. plur. w. plur. verb. H. 515, b; K. § 241, R. 5, (c).

208-220. ἀτρεκές is taken by some as adv., I really caused blood to flow; by others, as adj., real blood. I prefer the former. — ἡγείρα, sc. αὐτά, the two chieftains. — τῷ ῥα, illative, wherefore. κακῷ αἵματι. Cf. 1, 418: dat. of manner, under an evil fate. — ἡματι τῷ: notice the unusual, and hence, emphatic position of τῷ, on that day, when, etc. — εἰ δέ κε κτέ.: for a similar const. cf. 2, 258 ff. — τάμοι, without ἔν, optat. of wishing, may some foreign man sever from me my head. — ὀκηδεῖ, subj. sc. τόξα. — πάρος . . . πρίν: cf. πρίν . . . πρίν, 2, 348. — νό, subj. of πειρησῆναι: infin. after πρίν, H. 769; K. § 337, 9; G. § 106: ἀνδρὶ depends on the comp. verb ἐπὶ . . . ἐλδόντε (the prep. separated by tmesis), until we two, having advanced against this man, with, etc., try (him) with arms. ἀντιβλήν repeats and strengthens the idea of ἐπὶ; unless,

indeed, we take it, as Cr. and some others, to mean, ἀνὰ κρᾶτος, *with all our might*.

221-228. ἐπιβήσας: H. 349 D; K. § 223, 10. — οἱ Τρώιοι ἵπποι, *what the horses of Tros are*. Τρώιοι here means, not *Trojan* in general, but of *Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265-272. — πεδίοιο . . . διακέμεν ἥδ' ἐφέβασθαι, *to pursue and to retreat in the plain*, etc. H. 590, a; K. § 273, 4, (a). μᾶλα qualifies κραιπνῶ. — τῷ (sc. ἵπῳ), subj. of σάώσετον, *these will convey us also in safety to*, etc. — Τυδείδῃ Διομ.: dat. depending on the comp. ἐπὶ . . . ὁρέξῃ. Cf. πέμψαι ἐπ' Ἀτρεΐδῃ, 2, 6. H. 605; K. § 284, R. 2. — τόνδε, *this one, him*, i. e. Diomed. δέδεξο (δέχομαι), pf. imper.

230-242. τεῶ, τεός. — μᾶλλον . . . οἴσετον, *they will better convey, etc., under a customary driver*. Aeneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — μὴ . . . ματήσετον (ματᾶω): elliptical. (I fear, if you do not take the reins,) *lest they, affrighted, shall loiter, and refuse*, etc. Notice the change from fut. to pres. subjunc. (ἐδέλητον). The force of μὴ extends through vv. 235 and 236: *and lest . . . shall both slay us ourselves* (νῶϊ αὐτῶ), etc. — τέ' = *red*. — τόνδε: cf. v. 228. — ἐμμεμῶντε: notice the interchange of dual and plur. — Τυδείδῃ: cf. v. 225: also ἐπὶ σοί, v. 244. — ἴδε, Att. εἶδε.

243-250. κεχαρισμένε (χαρίζομαι, III. 2), vocative. — ἐπὶ σοὶ . . . μάχεσθαι: in Att. ἐπιμάχεσθαί σοι. Cf. v. 225, note and reference. — ἴ' (= ἴνα, fr. ἴς, ἰνός), obj. of ἔχοντας, which refers to ἄνδρε, acc. dual. — Πάνδαρος, sc. ἐστί. — νῖός, pred., *boasts that he is*, etc.: νῖός . . . ἐκγεγάμεν (pf. infin. ἐκγίγνομαι), *boasts that he has been born a son of*, etc. H. 775; K. § 307, 4. — χαζόμεθ' ἐφ' ἱπ., *let us withdraw and mount*, etc. — μηδέ μοι, dat. of interest in looser relations, *and do not*, (I ask it) *as a favor to me, rush thus*, etc.

252-264. μήτι . . . ἀγρόνευ, lit. *do not at all talk tending towards fear* (or *flight*); or simpler, *do not exhort to fear*. σὲ πείσεμεν, sc. ἐμέ, *that you will persuade me*. — οὐ . . . γενναῖον κτέ., *it is not natural to me to fight giving way, nor*, etc. — καὶ αὐτῶς, *even thus*, i. e. without a war-chariot. — ἐγ, synizesis. — τοῦτω . . . ἄμφω, obj. of ἀποΐσετον (ἀπό, φέρω). — ἑρεπός γε, *one of the two indeed*. — κύδος . . . κτείναι, *the honor to slay both*. — σὺ δὲ . . . ἐρυκακείν (infin. as imperat., fr. ἐρύκω), *do you restrain these (our) fleet steeds here*. Notice δέ in the apod. of a cond. sent. H. 862, b; K. § 322, R. 8. — Αἰνείας . . . ἵππων, *rush forward mindful of the horses of Aeneas*. ἵππων may depend gram-

matically either on *ἐπαίξαι*, or on *μεμνημένος*. It belongs logically with both words. *ἐκ δ' ἐλάσαι*, and *drive (them)*, etc.

265-270. *τῆς . . . γενεῆς*, sc. *εἰσίν*, for (*they are*) of *that breed*, (a pair) of *which wide-seeing Zeus gave*, etc. *ἥς* may depend, as partitive gen., on *δῶχ'* (= *ἔδωκε*). Some, however, understand it as the direct obj., attracted to gen. by anteced. *which . . . Zeus gave*, etc. — *υἱός*, Epic gen. of *υἶός*. Notice the dif. in accent. — *οὕνεκα*, *because*, introduces the reason why Zeus gave of this particular breed to Tros. — *ὅπ' ἡῶ κτέ.*, *under the morning-light and sun*. — *τῆς γενεῆς ἔκλεψεν* (*κλέπτω*), *stole from this breed*. — *οἱ*, dat. w. *ἐγένοντο*. — *γενέσθλη*, appos. w. *ἔξ*, *from these were produced for him six, as a stock*, etc.

275-289. *τῶ δέ*, *but these two*, i. e. Aeneas and Pandarus. — *τόν*, i. e. Diomed. — *διστός*, *arrow*, appos. w. *βέλος*, *missile*, subj. of *δαμάσσοι*. — *τόχωμι*. H. 361 D; K. § 220, 1. — *διαπρό*; usu. adv.; here takes the gen. (*τῆς*), *right on through this* (the shield), etc. — *τῷ δ' ἐπί*: cf. v. 101 ff. — *ἡμιβοτες*, *ἁμαρτάνω*. — *πρὶν γε . . . πρὶν γ' ἤ*: notice the emphatic form of the statement. For the const., cf. H. 769; K. § 337; G. § 106, N. 3. — *ἕτερον*, *one (of you)*, subj. of *ἄσαι* (*ἔω*, *to satiate*, w. acc. and gen.).

291-304. *ῥίνα*: obj. of motion. H. 551; K. § 277, *on the nose*. *ἐπέρησεν*, *it (βέλος) passed*. — *τοῦ* (*Πανδάρου*) *γλῶσσαν*, *his tongue*: *πρυμνήν*, partit. appos., *at the hindmost part*, i. e. *at the root*. — *ἀπὸ . . . τῆμε*, *ἀποτέμνω*. — *ἔξεσύδῃ*, *ἔκσεύω*. — *λύδῃ* (= *ἐλύδῃ*), *departed*. — *ἀπόρουσε*, *rushed forward from (his chariot)*. — *μή πως οἱ* (dat. of interest), *lest in any way, to his sorrow*, etc. — *ἀμφὶ αὐτῷ*, *around it*, i. e. *to defend it* (the dead body). — *πρόσδε*, adv. As prep., it takes the gen.: *οἱ*, dat. of interest: *and in front, he held for its protection both his spear*, etc. — *τοῦ γ' ἀντίος*, lit. *in front of it*, i. e. *to seize upon it* (the corpse). — *σμερδαλέα*, adv. — *ὁ δὲ . . . Τυδείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. — *χερμάδιον . . . μέγα ἔργον*, "*a rocky fragment . . . a mighty mass*." D: — *φέρειν*: notice the poten. optat. without *ἄν*. H. 722, c; K. § 260, R. 7; G. § 50, N. 1. — *ὁλος*: notice the breathing, *but he, even alone*, etc.

305-317. *τῷ*, dat. of instrument, *with this*. — *ἔνθα τε . . . δέ τε*: Epic use of *τέ*. — *πρὸς* (adv.) *δέ*, *and in addition*. — *ᾧσε* (*ᾧδέω*) *ἀπὸ* = *ἀπῶσε*. — *ἐριπῶν*, *ἐρείπω*. — *γαίης* depends on *ἐρείσατο* (*ἐρείδω*): *leaned with*, etc., *on the ground*. H. 574; K. § 273, 3, b, (β). — *ἀμφὶ . . . ἐκάλυψεν* = *ἀμφεκάλυψεν*, *enveloped*. — *καὶ νῦν κεν ἀπόλοιτο . . . εἰ μὴ νόησε*: for this unusual const., see H. 750 (end); K. § 339, 3, (α), (γ); G. § 49, N. 6. — *ἔδν . . . υἱόν*, *her dear son*. — *ἐχέυατο*, *χέω*, *she*

threw her white arms. — πρόσθε δέ: cf. v. 299, note. — οἱ . . . ἐκάλυψεν, she wrapped a fold of . . . around him, to be (ἔμεν = εἶναι), etc. — θυμόν, obj. of the comp. verb ἐκ . . . ἔλοιτο (ἐξαιρέω).

319-333. οὐδ' . . . ἐλήθετο (λανθάνω) . . . *As, did not forget those injunctions, which*, etc. Notice the unusual position of τῶν = τῶν; just before the relat. Cf. 332. — V. 323, *rushing forward, he drove the . . of Aeneas from*, etc. Cr. takes Alveiao as depending on ἐπαΐτας, and in v. 263, on ἐπαΐται, but his view is not comm. taken. — δῶκε, sc. ἱππους. — περί, *superior to*, above a l *his companions*: δημηλικίης; the abstract may be rendered as concrete. Cf. 3, 175. — ὅτι . . . ᾗδη, lit. *because he* (Deipylus) *knew in mind things suited to him* (Sthenelus); i. e. *because he was like-minded with himself*. — ἐλαυνέμεν, infin. of purpose: depends on δῶκε, *gave (them)* . . . *to drive to*, etc. — ὅγ' ἦρωσ, i. e. Sthenelus. — ὦν, *his own*, fr. ὅς, possess. pron., often used in Hm. where in Att. the article is used. — μέδετε (μεδέτω), with two accus.; the only instance of this const., *he drove his strong-hoofed horses after* (i. e. *to overtake*) *Tydidēs*. — ὁ δέ, *Tydidēs*. — θεός, pred., *that she was an unwarlike goddess*. — δεδῶν τῶν, cf. τῶν, v. 320, note, *nor of those goddesses, which*, etc. — κάτω, notice the anastrophe.

334-347. ἐκίχανε . . . ὀπάζων (intrans.), *pressing on, he overlook* (her). — ἐπορεύμενος (ἐπορεύω) and μετὰλμενος (μετάλλομαι) add much to the liveliness of the description, *reaching forward, leaping in the pursuit, he wounded*, etc. ἔκρην . . . χεῖρα . . . ἀβληκρὴν (emphat. position), *the extreme part of her delicate hand*. — χροός (gen.) depends on ἀντί in compos. w. ἐτόρησεν (τορέω). — πρυμνόν (subst.) κτέ. added to describe more exactly ἔκρην (above); connect w. ἀντετόρησεν, *bored into the flesh, through*, etc., *above the hind part* (i. e. *the top*) *of the palm*. — κάββαλεν = κατέβαλεν. — μετὰ χερσίν, *in his arms*: denotes situation, not means or instrument: ἐρύσσατο, Lex. ἐρύω. H. ἐρύομαι. — τῇ (i. e. Cypris = Aphrodite), depends on ἐπὶ . . . ἔϋσε as comp. verb.

349-358. ἢ οὐχ, synizesis. Notice here the accent of ἦ. See Lex. ἦ, II. Düntz. and F. write here ἦ, which accords with the comm. usage, *Is it not enough that you*, etc. — πωλήσεται: the fut. is here used to denote repeated action. H. 696, a; G. § 25, N. 1, *shall (again) enter*, etc. καὶ . . . πύθεαι, *even if you shall hear of (it) elsewhere*, i. e. *away from the battle-field*. — μελαίνετο . . . καλόν, lit. *she* (Aphrodite) *grew black in her beautiful skin*, i. e. *her beautiful skin grew black*. — μάχης ἐπ' ἀριστερά, *upon the left of the battle*: on the bank of the Scamander, v. 36; hence, on the left of the Achaeans. — ἥρι, *and in a mist lay his spear and his fleet horses*. ἐκέκλιτο (κλίνω) is appropriate in sense only to ἔγχοσ. An

instance of zeugma. H. 832; K. § 346, 3. — *ἐριποῦσα, ἐρείπω*, II. — *καστηγήτοιο . . . ἤτεεν*, begged of her brother: *αἰτέω* often takes two acc.: also, the acc. and *παρά* w. gen.; here the acc. and gen. (without preposit.). F. suggests that *καστῆ* may possibly limit *ἱππους*, but does not prefer this const.

359-374. *κόμισαι (κομίζω) τέ με*, both raise me up, etc. — *ὃ με . . οὔτασεν*, which a mortal man inflicted on me: *ὃ*, acc. of kindred meaning: *μέ*, direct obj. H. 555; K. § 280, 1. — *ἀκηχεμένη*, Lex. AXΩ. — *μάστιξεν*, sc. *ἱππους*: *ἐλάαν*, (*ἐλαύνω*, poet. *ἐλάω*), infin. of purpose. For duplication of the vowel, see H. 370 D; K. § 222, 1, (3). — *πετέσθην*, *πέτομαι*. — *παρά . . βάλεν*, sc. *ἱπποισ*. — *Διώνης*, gen. — V. 372; cf. 1, 361. — *ἔρεξε* w. two acc.; cf. 2, 195; 3, 351. — *Οὐρανίωνων*, gen. pl., limits *τίς*. — *βέζουσιν* agrees w. *σέ*, as though you were openly (hence, without shame) doing, etc.

375-384. *φιλομειδής*, a standing epithet, used without regard to the connection, like many other epithets in Hm. On the meaning, cf. 3, 424, note. — *οὔτα*; notice the quantity of the ultima, and the accent; 2d aor., 3d sing. — V. 382: cf. 1, 586. — *πολλοὶ κτέ.*, for many of us, who have Olympian mansions, endure (evils) from men, in bringing grievous pains on one another. Diomed was incited by Athena (cf. v. 405), to wound Aphrodite. Hence, in general, the idea, that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385-394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals. — *τλή = ἔτλη*. — *μιν*, obj. of *δῆσαν*. — *καὶ . . ἀπόλοιτο . . εἰ μὴ . . ἐξήγγειλεν*: for the const. cf. vv. 311, 312, note. — *εἰ μὴ μητρική*, had not their step-mother, etc. *ἐδάμνα*, *δαμνάω = δαμνέω*. This story is considered allegorical. The binding of Ares was the cessation of war. — *παῖς Ἀμφιτρύωνος*, son of *Amphitryon*, i. e. Hercules. — *καὶ μιν*, her also; implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395-400. *ἐν τοῖσι*, among these (the gods who had suffered from mortals), mighty Hades, etc. — *ὠντὸς (= δ αὐτὸς*. H. 68 D, end; K. § 206, 1) *ἀνὴρ*, the same man, i. e. *παῖς Ἀμφιτρύωνος*. *Amphitryon* was his step-father, according to the myth. — *ἐν νεκύεσσι* is usu. joined w. *βαλὼν* (cf. H. 618, a; K. § 300, 3, (a)), having cast him (and left him) among the dead at Pylus. Yet Düntz. with some plausibility joins it w. *ἐν Πύλῳ*, having wounded him at Pylus among the shades; and explains it thus: one of the entrances to the under-world was thought to be at Pylus; as Hercules was once returning to the upper-world, perhaps after he had taken

Cerberus, Hades followed and attacked him, but was wounded by Hercules.

— δδύνησιν ἔδωκεν, gave him, or abandoned him to his pains. — πεπαρμένος, πείρω. — ὦμα ἐνι . . . ἡλήλατο (ἐλαύνω): force of the const.? Cf. note on ἐν νεκύεσσι. — κῆδε (κῆδος), subj.? διστός.

401-409. τῷ, for him, dat. of inter. — ἐπὶ . . . πάσων, applying; cf. 4, 218. — ἡκέσατο (ἀκέομαι), healed (him). — ἐτέτυκτο (τυγχάνω), for not at all mortal he had been hit. — σχέτ., ὄβριμ. sc. ἦν, was he (Hercules). — ἔκηδε, cf. κῆδε, v. 400. — ἐπὶ . . . ἀνῆκε (ἐπανήμι), let this one loose upon thee, set this one upon thee. — ρήπιος, sc. ἐστί, foolish one that he is. — ὅττι . . . θνηαῖός, sc. ἐστί, that not very long-lived is he, who, etc. — ἐλθόντα (agrees w. μιν, obj. of πιπνέουσιν), when he has come, etc. The expression, alluding to the most touching feature of the warrior's return, implies that such a man (ὁ ἀδανάτοισι μάχεται) does not return from war.

410-420. τῷ, therefore. — φραζέσθω μή τις (for μή here, see H. 743, b; K. § 318, 8), let Tydides consider that some one, etc. . . . that Aegialia . . . lamenting may long rouse from sleep, etc. δὴν qualifies γόωσα and ἐγείρω: μή . . . μάχεται and μή . . . ἐγείρω both depend on φραζέσθω. — ἀμφοτέρωσιν, sc. χερσίν which is readily suggested by the connection, with both hands: ἰχῶ (st. ἰχῶρα, as if fr. a nom. ἰχῶς), obj. of δμώγων. — τοῖσι . . . ἦρχε: cf. 2, 433.

421-430. ἢ ῥα nearly = ἄρα. H. 828, Rem. c; K. § 344, 5, (a), (b), will you be somewhat angry at me, on account of that which I shall say? — ἢ μάλα δῆ: spoken with biting sarcasm: ἀνείσα (ἀνίημι), while inciting: σκέσθαι, ἔπομαι: τοῖς, relat., whom: καρρέζουσα (= καταρέζουσα), while caressing: καταμύξατο, καταμύσσω. — ταῦτα, i. e. πολεμῆια ἔργα.

433-442. γιγνώσκων δ (cf. 1, 120), though he knew that, etc. — ἀπὸ . . . δῦσαι, ἀποδύω. — ἐπόρουσε (v. 436), sc. Αἰνεία. — ἐστυφείλιξε, στυφείλιζω: ἀσπίδα (i. e. of Diomed). He smote the shield of Diomed to drive him back from Aeneas. — ἐπέσσυτο (ἐπί, σένω) . . . Ἴσος, he. (i. e. Diomed) rushed on like a god: δέ in the apodosis. H. 862, b; K. § 322, R. 8, (b). — μηδὲ . . . φρονέειν, lit. nor consent to entertain thoughts on an equality with the gods; i. e. nor consent to think yourself equal with the gods. — φύλον, sc. ἐστί: χαμαὶ . . . ἀνδ., and of men who walk on the earth.

445-458. ᾤκεν . . . εἰν (= ἐν): force of this const.? H. 618, a; K. § 300, 3, (a). — ὅτι οἱ, i. e. Ἀπόλλωνι: ἐτέτυκτο, τεύχω. — τόν, obj. of ἀέοντο and κύδαινον (honored by investing him with beauty and by imparting strength to him). — εἰδωλον, a phantom. — δήουν, cleft, broke: λαισθήια, targets. — V. 455; cf. v. 31. — οὐκ ἂν δὴ . . . ἐρύσαιο κτέ.,

a comm. form of question; cf. v. 32, *would you not*, etc., or in an Eng. idiom, *will you not draw from the battle*, etc. — *σχεδὸν οὐρασε* (*standing*) *close by, wounded*, etc. — *χεῖρα*: partit. appos. w. *Κύπριδα*. — *καρπῶ*: Lex. *καρπός* (B).

465-474. *ἔς τι ἔτι*, lit. *to what longer*, i. e. *how long*, etc.? — *Ἀχαιοὶς* is usu. joined w. *κτελεσθαι*, as dat. of interest, or as dat. of agent, *to be slain by*, etc. Is it not more properly dat. w. *ἑάσετε*? *how long will you abandon the people . . . to the Achaeans to be slain* (by them)? — *ἥ* in a question. Cf. 1, 203. — *εἰσόκεν*: cf. 2, 332. — *κεῖται*, *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him. — *οἴχεται* is what tense in meaning? See Lex. — *ἔχεσκες, ἔχω* w. iterative sign *σκ*. — *ποῦ*. Notice the force here. Lex. *ποῦ*, II. 2. — *ἔπερ . . . οἷος*, *that you alone, apart from, etc., will hold the city*. Const. of *οἷος*? H. 775; K. § 807, 4.

475-486. *τῶν* (of *these*, i. e. *γαμβροῖσι κτέ.*) limits *οὕτω*. — *οἵπερ . . . ἐνείμην* (*ἐν, εἰμέν = ἐσμέν*), *we, who are allies among (you)*: *τέ*, Epic use. — *Ἐάνδρ*, not the same as the Xanthus in the Troad. — *κάδ* (= *κατὰ δέ*, and (*I left*) *behind*, etc. — *τάτ' (τά, τε) κτέ.*, *which, whoever is needy, longs for*; denoting the abundance of his possessions. — *ἀλλὰ καὶ ὧς*, *but even thus*, i. e. *though my treasures are not here, but far away in Lycia*. — *ἀνδρὶ*; some understand this as indef., *with a man*, i. e. *any man of the enemy who falls in my way*: others understand it of Diomed, *with the man*: the omission of *τῷ* not being considered an objection in Hm. to this latter rendering. — *ἀτὰρ . . . οἶον*, and *yet* (though I am willing thus to expose my life) *I have nothing* (lit. *there is nothing to me*) *here, such as*, etc. *φέροισιν* spoken of things, which they might carry away; *ἄγοισιν*, of animals, which they might lead away. — *ἀτὰρ οὐδὲ κτέ.* intensifies the foregoing statement: *thou standest still, nay more, thou dost not even exhort*, etc. *ἔρεσσιν* fr. *ῥε = ῥα*.

487-492. *μὴ . . . γένησθε*: cf. 1, 26; 2, 195: *ἄλόντε (ἄλίσκομαι)*, *taken, caught*: Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above: *beware lest you and the rest of the people (τὴν καὶ ἄλλοι λαοί) become*, etc. *πανάγρου*, adj. — *οἱ δέ*, and *they*, i. e. *ἄνδρες δυσμενέες*: *ὕμην*, fr. *ὕμός, ἡ, ὅν*. — *σοί*, dat. w. *μέλειν*. — *ἐχέμεν* depends on *λισσομένω*, and is here intrans., *entreating the leaders of . . . to hold out*. *ἀποδέσσαι*, sc. *χρή σε*, and *it is necessary that you lay aside*, etc.

493-511. *δάκε, δάκνω*: *Ἐκτορι*, dat. of interest in looser relations. — V. 494; cf. 4, 419. — *οἱ δέ*, the Trojans: *ἐλελίχθησαν, ἐλελίξω*. —

ἁλώεις, called *Ιερὰς*, because *sacred* to Demeter. — *λικμώντων* (*λικμῶν*), gen. abs. w. *ἀνδρῶν*. — *κρίνῃ*, in its primary sense *to separate*. — *ἐπεγυ. ἀνέμων*, while the winds hasten (the work, i. e. the separation of corn and chaff). — *αἰ . . . ἄχυρμαί*: the point of the comparison is here; and the *chaff-heaps whiten*. — *δν*, obj. of *ἐπέπληγον* (reduplicated aor. of *πλήσσω*). — *πόδες ἱππῶν*, the feet of the (Trojan) horses: *ἔψ ἐπιμισγ., mingling again* (in the battle). — *ὄπό, ἔστρεφον*: *ὑποστρέφω*. — *ἡνιοχῆς*, the (Trojan) drivers. — V. 506. *οἱ δέ, and they* (the Trojans): *μένος . . . φέρον*, bore their stout hands (lit. strength of hands) straight against (the foe). — *ἀμφι . . . ἐκάλυψε*, spread (a veil of) night around: *μάχη . . . ἀρώγων*, aiding in battle. Cf. 1, 521. — *τοῦ . . . Φοίβου κτέ.*, cf. ἡ . . . γυνή, 1, 348, note: *ἐκράαινεν, κραίνω*. — *ἴδε* (sc. *Ἀπόλλων*) . . . *οἰχομένην*. It appears from 418, that she had returned to Olympus; but the time of her departure from the battle is nowhere mentioned; *ἀρηγών*, subst. distinguished by the accent fr. *ἀρήγων* particip., v. 507.

512-528. *Αὐτός, he himself*, i. e. Apollo. — *μεδίστατο*, stood in the midst of. — *μετάλλησαν, μεταλλάω*. — *οὐ . . . ἔα* (= *εἶα*, fr. *ἔδω*), did not allow them (to make inquiries). — *ἀργυρότοξος*, here used as subst., cf. 1, 37, the god of the silver bow. — *Ἔρις . . . μεμαυῖα*, cf. 4, 440. — *Τοὺς . . . Δαναούς*: (cf. *τοῦ . . . Φοίβου*, v. 508), these, the Danaῖ, obj. of *ἄτρυνον*. — *ὄφρα*, temporal: *when sleeps the force of*, etc. *ἀέντες, ἔημι*. — V. 527, 528. Notice that Diomed has receded to the background.

529-540. *ἄλκιμον . . . ἔλασθε*, a rare expression, *take to yourselves a strong heart*. — *ἀλλήλ. αἰδεῖσθαι κτέ.*, respect one another, etc., so as not to bring disgrace on one another by cowardice. — *σόαι*, sc. *εἰσίν*. — *πέφανται* (Lex. *ΦΕΝΩ*: stem *φεν-* or *φα-*), pres. in meaning. — *ὁμῶς* (distinguish from *ὅμως*, yet, still); *equally with*, etc. — *ἔσκε, εἰμί*, iterative ending. — *δοῖς . . . μάχεσθαι*, swift to fight, etc. — *ἡ δέ, and this* (the shield). — *ἔρυτο*, Lex. *ἐρύω*, III. — *ἐν . . . ἔλασεν*, but he (Agam.) drove (it) through, etc., into, etc. Force of *ἐν* w. a verb of motion? — *δοῦπησεν πεσών*, sc. *Δηϊκόων*.

544-560. *ἀφνειὸς βίότιοι*, rich in the means of subsistence. Cf. *dives opum*, Aen. 1, 14. — *ὅς* relates to *Ἀλφειοῦ*. — *ἄνακτα* w. the dat. (after the analogy of *ἀνάσσω*), a ruler of many men. — *εὐ εἶδότε*, cf. v. 11. — *τιμήν*, obj. of *ἀρρυνμένω*. Cf. 1, 159. — *τέλος θανάτιοι*, cf. 3, 309. — *τόγε*: cf. H. 678, a; K. § 303, 2, as two lions yonder on the tops, etc. *ἐτραφέτην* (*τρέφω*), gnomic aor. — *ὄφρα κτέ.*, until they two themselves also (i. e. the young lions). — *κατέκταδεν* (*κατακτείνω*), gnomic aor. — *τοίω τώ, thus these two*, lit. such these two. — *καππεσέτην* (*καταπίπτω*) = *κατεπεσέτην*.

563-575. τοῦ limits μένος, obj. of ἔτρυνεν, roused his courage : τὰ . . . ἵνα, with the intent, that, etc. ; lit. meditating these things, in order that. — περὶ . . . διε (περιδίω), greatly feared for the, etc. — πᾶσαι . . . ἀποσφάλλει, subj. ? sc. ποιμὴν λαῶν. — μέγα κτέ., and should lead them greatly astray from their labor ; or more freely, and should deprive them of the fruits of their toil. If Menelaus should fall in battle, the chief end of the war—the restoration of Helen to Menelaus—would be impracticable ; and hence, their labor would be lost. — V. 568. τῷ (Menelaus and Aeneas), subj. of ἐχέτην. — V. 573. οἱ δέ, Menelaus and Antilochus. — νεκροῦς, the dead bodies, and τὰ δειλῷ (obj. of βαλέτην), the two unfortunate men, both refer to the sons of Diocles (v. 548), just slain by Aeneas. — αὐτὰ δὲ στρεφθέντε, having themselves (Antilochus and Menelaus) turned about to, etc. Notice δέ here, connecting a subordinate clause to the foregoing, and serving together with μέν to make the contrast between τῷ and αὐτῷ more marked.

578-589. τόν, obj. of ῥύξε (ῥύσσω). ἑσταῖα, him, while standing (on his chariot, or, as Düntz. thinks, near his chariot). — κατὰ denotes here situation, having hit (him) on the collar-bone. — ὑπέστρεφε : when he saw the fate of his master, he turned to flee. — ἀγκῶνα : situation denoted here without κατὰ (cf. v. 579) : having hit (him) in the midst of the elbow. — λεύκ' ἐλέφαντι, white with ivory, i. e. being in some way ornamented, probably studded, with ivory. — ἤλασε κόρην ; cf. v. 80 : smote (him) on the temple. — θεῖα μάλ', a very long time, i. e. very long for so strange a posture, as he was standing on his head. — τύχε κτέ., for he struck in deep sand. — ὅφρα, until, connect w. ἐστήκει. — ἱμασ' (ἱμάσσω), lashed them.

590-600. Τοὺς δέ, Menelaus and Antilochus. — κεκληγώς, κλάζω. — Ἐννώ : cf. 333. — ἐνώμα, νωμάω : cf. 3, 218. — ἄλλοτε μὲν . . . ἄλλοτε (notice the omission of δέ here), now in front of, now behind, etc. — Τόν, this one, him, i. e. Ares. — πολέος πεδίοιο, gen. of place. H. 590, a ; K. § 273, 4, (a), passing over a large plain ; ἀπάλαμνος . . . στήη, stands helpless. — ἀνὰ τ' ἔδραμε (ἀνατρέχω), gnomic aor., and he retreats back.

601-606. οἷον δὴ, how now, or why now do we wonder that the divine Hector is, etc. — τῷ . . . πᾶρα (notice the anastrophe), always by his side is, etc. — καὶ νῦν οἱ πᾶρα κείνος, and now by his side (is) yonder Ares. Diomed had received from Athena the power of distinguishing between gods and men. Cf. vv. 127 128. — πρὸς . . . αἰέν, always turned towards the Trojans, i. e. with your faces always towards the Trojans. μενεαυμέν, infin. as imperat. nor desire, etc.

614-626. ἐπικουρήσονται (agrees w. ἔ (enclit.), obj. of ἦγε) μετὰ κτέ., lit. *to render assistance after*, i. e. *to render assistance as a follower of Priam*, etc. — ἐπὶ . . . ἔχευαν (χέω), *poured upon (him, i. e. upon Ajax)*. — σάκος . . . πολλά: *and his shield received many* (sc. δούρατα). — προσβάς (πρός, βαίνω), *stepping upon (him)*. — ἄλλα, adv. acc., *nor longer besides* (i. e. besides the act of drawing out his own spear from the body) *was he able*, etc. — ἀμφίβασιν κρατ., *the powerful advance round about (him) of the*, etc.

633-646. τίς τοι κτέ., lit. *what necessity is there to thee to tremble here, being*, etc. — πολλὸν . . . ἐπιθεύει, *you fall far short of*, etc. — ἐπὶ w. gen., *in the time, among*. — οἷόν τινα: Lex. οἶος II. 5. οἶος τις: *what sort of a man do they say was the mighty Hercules* (lit. *the Herculean might*). — ἕξ ὄψς (notice the breathing) κτέ., *with only six ships and very few men*. For this use of the comparative, see H. 662; K. § 323, R. 7. — κακὸς θυμὸς, sc. ἐστίν. — οὐδ' εἰ . . . ἔσσι, *not even if you are*, etc. This does not quite agree with the preceding; and the whole verse (645), as Düntz. observes, might well be spared. — ἀλλ' περήσειν, *but that you will pass*, etc.

648-662. κείνους, *that one, he*, i. e. Hercules. — ἀφραδίῃσιν, dat. of manner or cause, w. ἀπώλεσεν. — εὖ ἔρξαντα, *having performed a service*, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. — σοὶ . . . τεύξεσθαι, *will happen to thee, will come upon thee*. — δαμέντα, sc. σέ, *and that you subdued . . . will give*, etc.; ψυχὴν, same const. w. εὖχος, obj. of δώσειν. — κλυτοπώλῳ, *having famous steeds* (with which he carries away men on his chariot to the under-world). — κατ' ὀφθαλμῶν, lit. *down over his eyes*: freely rendered, *gloomy night falling over his eyes enveloped him*. — βεβλήκειν, 3d pers. w. movable ν; cf. ἥσκειν, 3, 888: μαιώωσα (μαιώω), *rushing*: ἐγχρίμψδεῖσα, ἐγχρίμπτω. — πατήρ, *the father of Sarpedon*, i. e. Zeus. Cf. v. 635.

666-667. ἐλκόμενον, *being dragged along*, agrees w. δόρυ, subj. of βάρυνε. — τό is explained by ἐξέρύσαι, *no one considered, nor bethought himself of this, to draw out*, etc. — ἐπιβαίῃ, *that he might step forward*. Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — σπυδόντων, sc. αὐτῶν, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, *because they were in haste*. — ἀμφιέποντες: this particip. may often be rendered as adv., *for they were busily occupied with such toil*.

669-683. νόησε, *perceived (it—the fact that Tlepolemus was being carried from the field)*. — ἔχων, particip. denoting manner, *with*, etc.

— μερμήριξε . . . ἦ . . . ἦ: cf. 1, 189. — προτέρω, adv. cf. 3, 400, *whether (rushing) forwards he should pursue*, etc. — ὄγε: a "common repetition in the Epic style" (Cr.), with no special emphasis on ὄγε. Cf. 1, 190. — τῶν πλεόνων Λυκίων, *the multitude of the Lycians*. Cf. κατὰ πληθὺν Λυκίων, v. 676. — οὐδ' . . . ἦεν, *but it was not fated*, etc. ἀποκτάνω, ἀποκτείνω. — τῷ . . . τράπε θυμόν, lit. *turned the mind in respect to him* (τῷ, dat. of interest): freely rendered, *turned his mind among*, etc. — καὶ . . . κτάνε . . . εἰ μὴ κτέ., supposition contrary to reality, *would have slain, unless*, etc. — χάρη . . . οἱ προσιόντι (dat. of cause, H. 611, a; K. § 285, 1, (1).), *rejoiced at his coming*.

684-698. μὴ κτέ., *suffer me not to lie a prey*, etc.; ἐπάμυνον, imperat., *ἐπαμύνω*. — λίποι, optat. without ἄν, denoting a wish, *then may life even leave me*, etc. Unhappy as this lot—to die in a foreign city—might be, it was far preferable to falling into the hands of the enemy. — εὐφρανέειν (εὐφραίνω) depends on ἐμελλον. — πολέων (πολύς), notice the accent distinguishing it from πόλεων (fr. πόλις). ἀπό, join w. ἔλοιτο, *that he might take away*, etc. — εἶσαν . . . φηγῷ, *placed . . . under the beautiful oak of*, etc. This was on the way to the city, not far from the Scaean gate. — δύραζε (see Lex.) repeats and strengthens the idea of ἐκ. — τὸν . . . ψυχὴ is not spoken here of death, but simply of fainting. — ἀμπνύνθη, ἀναπνέω. — Connect περί w. ἐπιπνέουσα, *breathing upon (him) round about*: θυμόν, obj. of ζώγει, *revived*, etc. κακῶς κεκαφηότα (Lex. κεκαφηώς), *hard panting or gasping*.

700-718. ἐπὶ w. gen. *towards*. — ἀντεφέροντο μάχη, lit. *were borne against (the Trojans) in battle*. — ἐπὶ (v. 705), adv., *in addition, besides*. — μέγα . . . μεμηλώς (μέλω), *having great care for wealth*. — κεκλιμένος (κλίνω), lit. *inclined*, i. e. *dwelling on the Cephisian lake*. — πῖονα, Lex. πίων, II. — Τοὺς δέ, i. e. Hector and Ares. — Ἀργείους, obj. of δλέκοντας. — V. 714; cf. 2, 157. — τὸν . . . ὑπέστημεν, *we promised that word, we made that promise*. The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέρσαντα, *that he having sacked*. — καὶ νῦν μεδώμεθα, *let us also bethink ourselves of*, etc.

720-730. ἡ μὲν . . . Ἥρη: cf. ἡ δὲ . . . γυνή, note, 1, 348. It was quite in keeping with the customs in the Homeric age that Hera should harness her own steeds. — ἀμφ' . . . βάλε nearly = δῆκε, but denotes, I think, greater despatch: lit. *quickly cast around the chariot*, i. e. *placed on the chariot*. This indicates a custom of removing the wheels, when the chariot was not in use. — σιδ- . . . ἀμφίς, explanatory of the preceding, more general statement: *around the steel axle*. — τῶν, sc. κύκλων, *limits of these*, the imperishable felly of these (was), etc. — ὑπερδεν, *above*, i. e. *on*

the outer side, around the felly (were), etc. — *πλήμναι, naves*, or as we oftener say, *hubs*: ἀμφοτέρωθεν, *at both ends* (of the axle). — *δίφρος . . . ἐντέταται (ἐντείνω), the chariot-board (D.) was hung on, etc.*; lit. *has been hung*: representing it as something present to the mind of the poet. So also εἰσὶ above. The straps, on which the body of the chariot was hung, seem to have been attached to braces resting partly on the axle and partly on the pole. — τοῦ (sc. δίφρου) δ' ἐξ . . . πέλεν, *and from it extended, etc.* — *λέπαδνα, yoke-bands (D.)*.

734-744. πέπλον κατέχευεν, *let fall, etc.*; lit. *poured her veil*. It was so light and airy (εἰρόν) that it fell in waves: hence the metaphor κατέχευεν. πατρός limits οὐδὲι — τεύχεσιν . . . ὠρῆσσετο, *equipped herself with (his) armor for, etc.* — ἐν δέ, *and within (was), etc.* This need not be repeated in rendering v. 740. — V. 741, lit. *and within was a Gorgon head of a dread monster*, i. e. *the head of Gorgo, dread monster*: notice δεινὴ, although δεινοῖο stands just above. — ἀμφίφαλον: the meaning is very doubtful; see L. & Sc. φάλος. Perh. it may mean, *with shade on both sides*, i. e. in front and behind; or, as it is often rendered, *with studs round about*. D. renders it, *double-peaked*. Some understand it, *having a boss over each eye*. I am inclined to the first meaning. τετραφάληρον (φάλαρα) prob. means *with four shields or plates*, one for the forehead, one for each cheek, and one for the back of the neck. — ἐκατόν . . . ἀραρυῖαν, *filled 10, i. e. sufficient to protect the armed men of, etc.*

746-763. τῷ, as relat. *with which*: so also, τοῖσιν τε (= τοῖς τε), *with whom*. — ἐπεμαίετο (ἐπιμαίομαι), *touched*. — μύκον, μυκάομαι. — τῆς (= ταῖς), *to whom*. — ἀνακλῖναι . . . ἐπιθεῖναι depend on ἐπιτέτραπται: *to roll aside and to draw the dense cloud*. — τῇ, adv. explained by δι' αὐτῶν (i. e. πυλῶν), *here then, through them*. — Vv. 753, 754: cf. 1, 498, 499. — Ζεῦ πάτερ: the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — οὐ νημεσίη: a question, anticipating an affirmative answer; *are you not indignant, etc.* — τάδε καρτερὰ ἔργα: acc. of specif., *respecting these or for these violent deeds*. — ὀσσάτιον (= ὄσον) κτέ.: the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonstr., *because he has destroyed so many and such, etc.* — ἀνέντες (ἀνά, ἴημι), *having let loose this "madman" (D.)*: Δέμιστα, acc. sing. — V. 762; cf. v. 421. — αἶ κεῖν . . . ἀποδίωμαι (ἀπό, δίομαι, see δίω, II.), *if having smitten . . . I shall drive, etc.* Notice the accent of ἐξ after μάχης, the word governed by it.

765-777. ἔπορσον (ἐπί, ὀρνυμι), aor. imperat., *rouse against him, set upon him*. — ἧ (refers to Ares), obj. of πελάζειν (Lex. B. trans. 1.). — ὄσσον κτέ. (v. 770), as far as a man beholds (ἴδεν, gnom. aor.) *the dim (dis-*

tance), etc.: τόσσον, *so far*. — περι . . . ἔχευεν, *poured around (them) a dense mist*; no doubt, to conceal them from the eyes of mortals. — ἀνέτειλε, ἀνατέλλω: νέμεσθαι, *to feed upon*: infin. denoting purpose. It appears from this verse, that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778-791. τρήρωσι . . . ὁμοίαι, *resembling in their steps (ἱσματα) timid wood-pigeons*. The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — ἀμφι . . . εἰλόμενοι, *drawn close around*, etc. — λείουσι = λέουσι, fr. λέων. — συσι κάπροι-σιν: cf. note on αἰπόλοι ἄνδρες, 2, 474. — αὐδήσασχ' (= αὐδήσασκε); αὐδάω with iterative ending: τόσσον . . . ὅσον, *used to cry as loud as*: Stentor, who is thought to have been a warrior, not a herald, is mentioned only here in Hom. — Αἰδώς: some supply ἐστί: others, ἔστω. It may be rendered simply, *Shame! Argives!* etc. — κἀκ' ἐλέγχεα; cf. 2, 235. — πρὸ . . . Δαρδανιάων, *in front of the Dardanian gate*: probably the same as the Scaean gate, 3, 145: the only gate mentioned in Hom. — κόλῳ ἐπὶ νηυσί, *on the hollow ships*; a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

793-807. ἐπόρουσε (ἐπὶ, ὁρούω): not in hostile sense here; *hastened towards*. — ἔλκος ἀνα-, *cooling the wound*, by raising the strap which passed over it: v. 798. — τό μιν βάλε: two accs. w. one verb: τό, cogn. acc.: μιν, direct obj. H. 555; K. § 280, *which Pandarus with an arrow inflicted on him*. — ὑπό, of place: *under*. — χεῖρα, acc. of specif.: freely rendered, *his hand grew weary*. — ἄν (= ἀνὰ) δ' ἴσχω, *and holding up*. — ὀλίγον, adv. *Surely Tydeus begot a son, little resembling him*. Nearly the same is said by Agam., 4, 400. — δέμας, acc. specif. — καί (v. 802), *even*. — οὐκ ἔλασκον (ἐάω, w. literat. ending), *I did not allow him*: ὅτε τε introduces a more definite explanation of the foregoing clause. πολέας μετὰ Καδ. is better, I think, taken in idea w. ἐκπαιφάσσειν (cf. 2, 450), *nor to rush madly forth, when he went as a messenger, etc., among many, etc.* — ἄνωγον, *I (referring to Athena) exhorted him, etc.* — αὐτὰρ δ . . . ἔχω κτέ., *but he, having his (δν), etc.* — ὥς . . . περ, *just as previously*: προκαλίζετο, subj. δ (v. 806): πάντα δ' ἐνίκα, cf. 4, 389. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809-824. σοί depends on παρὰ in comp. w. ἴσταμαι: φυλάσσω, sc. σέ. — σεῦ limits γυῖα: *your limbs*. — ἔπειτα, *after this, hereafter*. — τῷ: illative. — σέων . . . ἐφετμέων: by synizesis, pronounced in scanning, σῶν . . . ἐφετμῶν; *I still remember your injunctions*. — Cf. v. 129 ff.

— εἰας (ἰδῶ), 2d pers. sing. imperf. — τοῖς ἄλλοις, in distinction fr. Aphrodite. — οὐτάμεν (οὐτάω), aor. infin. depends on the idea suggested above in ἐφετμέων, (*you enjoined upon me*) *to wound*, etc. — ἀλήμεναι (εἴλω), aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. — μάχην ἀνά: not ἄνα. H, 102 D, b; K. § 31, R. 2.

826-834. κεχαρισμένη, χαρίζω. — τόγε, as far as relates to this, or on this account, do not thou fear, etc. Cf. τό, 3, 176. — ἐπ'... ἔχε, direct... against, etc. — σχεδὴν: adv., near at hand. For the form, cf. αὐτοσχεδὴν, ἀντιβίην, λίην, ἄτην. — τυκτὸν (τεύχω) κακόν, lit. a made or completed evil, i. e. a perfect, an unmitigated evil. — τῶν δὲ λείασται (λανθάνω), and has forgotten these things, i. e. his assurances to Hera and Athena.

836-845. χειρὶ... ἐρύσασα, having drawn (him) back with (her) hand: δ δέ, and he, referring to the obj. of ἐρύσασα, i. e. Sthenelus. — ἡ δέ... ἐμμεμαυῖα θεά, and she, the impetuous goddess. For the arrangement, cf. ἡ δέ... γυνή, 1, 348. — φήγινος, not to be rendered beechen. See Lex. ἔγεν, for it (the axle) bore, etc. — V. 841: (cf. v. 829,) immediately she directed, etc. Notice the asyndeton, denoting haste. — ἦτοι δ μέν, he indeed, i. e. Ares. — δύν'... κυνέην, put on the helmet of Hades (the unseen one, or the invisible, fr. a priv. and ἰδεῖν to see). How Athena came by the helmet of Hades, just at this moment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — μή, in order that not, or simply, lest: μὴν, fem. her.

850-861. σχεδὸν... ἐπ'... ἵοντες, almost on the point of rushing on one another. εἰμι, in the indic. and particip., often fut. — Ἄρης... ὑπέρ, Ares reached beyond, etc. ἵππων, of the horses (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — τόγε, this, i. e. the spear (ἔγχος) of Ares. — ὤσεν... δίφροιο, thrust (it) away under the seat of the chariot. — ἐτόσιον αἰχιδήναι, infin. denoting result, to be sped in vain. — ἐπέρισε (ἐπερίδω), sc. ἔγχος. — ζωννύσκετο (ζώννυμι, w. iterative ending) μίτρην: lit. where it was girt in respect to the belt, i. e. where the belt was girt. — τῇ, adv. there. — διὰ... ἔδωκεν, Lex. διαδάπτω. — ἐκ... σπάσεν, has the same subj. as οὐτα, sc. Διομήδης. — ὄσσον, as loud as. ἐπίαχον, gnomic aor.

862-876. τοὺς δέ... Ἀχαιοὺς κτέ., these, the Achaeans, etc. Cf. ἡ δέ... γυνή, 1, 348. — ὑπό, cf. 3, 34. — τόσον, correlat. w. ὄσσον, v. 860, so loudly did Ares, etc. — οἷη... ἄηρ, as the air appears black with clouds. — καύματος ἔξ (notice the form of the prep. after its noun); as a result of the heat, or more freely, after a burning heat: ἀνέμοιο κτέ., gen.

abs. *when*, etc. — καρτερὰ ἔργα: cf. v. 757. — τετληότες εἰμέν, a circumlocution for the pres. indic. which is not in use. Lex. ΤΑΛΩ: *we gods endure the most fearful things*, etc. — δέ, v. 874, connects the two clauses of the verse: *by one another's will, and in bearing a favor*, etc. — σοι . . . μαχόμεσθα, *with thee do we all wrangle*, or *thee do we all blame*. ἦτε relates to κούρην (meaning Athena).

878–887. ἐπιπείδονται, δεδμήμεσθα: notice the change of person. — ἕκαστος, in appos. w. the subj. of δεδ- (fr. δαμῶ), and *we, each one, are subject to thee*. — ταύτην . . . προτιβάλλει (προσβάλλω, in the mid. *to cast one's self against*, hence, *to oppose*), *this (goddess), thou dost not oppose either*, etc. ἀνιείς, Lex. ἀνίημι, III. 2. — ἐπεὶ . . . ἐγείναο, *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884: cf. vv. 458, 459. — ὑπήνεικαν (ὑποφέρω) . . . πόδες: an acknowledgment not very creditable to the god of war. — κέ, join w. ἔπασχον. The protasis is readily supplied by the mind: (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (αὐτοῦ, i. e. on the battle-field) *among*, etc. ἥ κε . . . ἕα (= ἦν Att.), or, *though alive, should be*, etc.

889–898. ἀλλοπρόσαλλε: cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891; cf. 1, 176, 177. — ἀσχετον = ἄσχετον. H. 370 D; K. § 222, 1, (3), *intolerable*. — τῷ, illative. — κείνης limits ἐννεσίησιν (Lex. ἐνεσία). — V. 895. The sudden change in the tone of Zeus is occasioned by the recollection, that Ares is his son. ἔχοντα, supplementary particip., *I will not endure that you much longer have*, etc. H. 800; K. § 310, 4, (e). — ἐμοὶ . . . μήτηρ, *and your mother bore you to me*. — τεῦ (enclit.) = τινός: γένευ = ἐγένου, *but if you had been born from any other of the gods*, etc. — ἐνέρετρος Οὐραν-, *lower than the gods* (i. e. in the under-world). Such is the usu. meaning of Οὐρανίῳνες in Hom. It afterwards meant *sons of Uranus*; and some understand it so here: *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus.

899–905. ἀνώγειν: plupf., 3d pers. w. movable ν: cf. βεβλήκειν, v. 661; K. § 220, R. 1: impf. in meaning. — Vv. 900, 901; cf. vv. 401, 402. — ἐπειγόμενος συνέπηξεν, lit. *hastening curdles*, i. e. *quickly curdles*. — περιστρέφεται, sc. γάλα: κυκλώντι (κυκλώ), dat. of agent: *and it is stirred very rapidly by the one mixing (it)*. — ἔσσειν, ἔννυμι.

BOOK SIXTH.

1-11. οἰῶδῃ, *was left alone*, i. e. *was abandoned by the gods*. Cf. v. 907 ff — πολλὰ, *adv. much, furiously*. — ἐνθα καὶ ἐνθα . . . πεδίοιο, *here and there in the plain*. H. 589; K. § 273, Rem. 4, (c). — ἀλλήλων depends on ἰδυομένων, *while they aimed at one another*, etc. H. 574, c; K. § 273, (b), (δ). — πρῶτος, *first (of all)*, i. e. *after the withdrawal of the gods*. — φῶς (φῶς, φάος) . . . ἔθηκεν, *brought (lit. placed) light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — τέτυκτο (τεύχω), *had been made; or simply, was*. — Vv. 9-11; cf. 4, 459-461.

14-19. ἀφνειὸς βιότοιο: cf. 5, 544, N. — φιλέσκειν (φιλέω, *iterat. ending*), *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — ὀδῶ ἔπι: *anastrophe*. — οἰκία (ἀ: οἰκία of declens. 1st has ᾱ), *obj. of ναίων*. — οἶ, *dat. of interest w. ἤρκεσε, averted from him (lit. for him)*. — ἄμφω . . . ἀπήνρα (two accs. w. one vb.), *he (i. e. Diomed) took away from both*, etc. αὐτὸν . . . Καλ., *appos. w. ἄμφω, from him*, etc. — γαῖαν ἐδύτην, *entered the earth*: cf. δῦναι δόμον Ἀΐδος εἶσω, 3, 322.

20-28. Εὐρύαλος: Euryalus, a companion of Diomed. — βῆ (= ἔβη) μετὰ, *he went in pursuit of*. — νύμφη νηῆς, *a naiad nymph*, i. e. *a nymph dwelling in fountains*. — τέκ' (= ἔτεκε) . . . Βουκυλ-, *bore to*, etc. — ποιμαίνων . . . μίγῃ (= ἐμίγῃ, fr. μίγνυμι), *sc. Βουκολίων: μίγῃ κτέ., had intercourse (with the nymph) in love*, etc. Cf. 3, 445. — Μηκιστηΐδης, *the son of Mecisteus*, i. e. Euryalus.

32-50. ἐνῆρατό, ἐναίρω. — ναῖε, *sc. Ἑλατος*. — ἐυρείταο, ἐυρείτης = εὐρείτης = εὐρέης. — ἔλε = εἶλε, αἰρέω. — πεδίοιο, *gen. of place*. — ἄξαντε, ἄγνυμι. — ἐν πρώτῳ ῥυμφί, *in the first (part of)*, i. e. *in the fore part of the pole*. — αὐτῶ μέν, *in contrast w. αὐτὸς δέ; went themselves, went alone; but he himself*, i. e. Adrastus. — ἐξεκυλίσθη, ἐκκυλίω. — λαβὼν . . . γούνων: cf. 1, 407, N. — Ζώγρει (ζωγρέω), *imperat., sc. ἐμέ.* — ἐν . . . πατρός, *sc. δόμῳ, in the house of*, etc.; a common ellipsis. — χαλκός κτέ., *appos. w. κειμήλια*. — πῶν, *relat., limits ἀποῖνα: εἰ κεν πεπύδοιτο (πυνθάνομαι), of which my father would give thee . . ., if he should learn that I (was) alive*, etc.

51-60. Cf. 2, 142; 3, 395. — μίν, *obj. of δάσειν, was about to give*

him, etc. — ἐπὶ νῆας ... καταζέμεν (fut. infin. H. 359 D; K. § 220, 18), infin. denoting purpose, *to conduct (him) to the ships*, etc. — δέων: δέω. Not to be confounded w. δεῶν, gen. pl. of δεός. — ὦ πέπον: not, I think, in a good sense here. Cf. 2, 235. "*Soft-hearted Menelaus*" (D.). — ἡ σοι (dat. of interest) κτέ., *surely, the best things have been done to thee in thy house by*, etc. Bitterly ironical. — ὑπεκφύγοι, optat. of wishing, without ἄν: *may no one of these*, etc. — μηδ' (v. 58), repeated and strengthened in v. 59: κοῦρον ἔδοντα, agrees with θνήσκειν, and is thrown in to show more emphatically the sex of the unborn infant: δς is here demonstr. (H. 248 D; K. § 331, R. 1): *and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may*, etc.

62-71. αἵσιμα παρειπών, *advising what was fitting*. So Cr. I am, however, inclined to take αἵσιμα here in the sense, *fatal, deadly*. So D.: "his counsel, fraught with death, his brother's purpose changed;" *advising fatal (measures)*. — ὁ δέ, i. e. Menelaus. χειρί, dat. of inst., *with his hand*. — οὔτα (οὐτάω) is aor. The imperf. is οὔτα. Why? — ὁ δέ (v. 64), Adrastus: ἀνετράπετο, *fell backward*. — ἐνδρών ἐπιβαλλόμενος, lit. *casting himself upon*, etc.; i. e. *aiming at spoils*. — ὥς, final conj., *so that, in order that*: πλεῖστα, sc. ἔναρα. — τὰ (sc. ἔναρα) ... νεκροὺς ... συλήσετε: two accs. w. one verb. H. 553; K. § 280, 3, (d): *you will, undisturbed, strip these from the slain*.

73-85. αὐτε, *on the other hand*. — κεν ... εἰσανέβησαν, εἰ μὴ ... εἶπε: suppos. contrary to reality: *would have gone up into Ilium (driven) by*, etc., *had not Helenus*, etc. — πόνος, *labor, toil* (of war). — μάχεσθαι, φρονέειν, depend on ἀριστοί, *best for every purpose, both to fight*, etc. — στήτ' αὐτοῦ, *stand here*. — πάντα ἐποιοχόμενοι, *going against (them, i. e. the people), resisting (them) at every point*. — πρὶν ... πεσέειν, *before they, fleeing, fall*, etc. πρὶν w. infin. H. 769; K. § 337, 9; G. § 106: αὐτε, cf. v. 73; γενέσθαι, same const. w. πεσέειν, *and become a rejoicing*, etc. — ἐποτρύνητον, 2d pers. dual, subjunc. — ἡμεῖς, we, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — τειρόμενοι, agrees w. ἡμεῖς, is concessive: μάλα and πέρ strengthen the assertion; *though very greatly oppressed*.

86-96. Ἐκτορ: notice the prominence given to this word: ἀτὰρ σύ, antithetical to ἡμεῖς μέν. — ἡ δέ, subj. of δεῖναι (imperat. 3d pers.) *let her, assembling*, etc. ... place, etc.: νηδόν, acc. as obj. of motion. In prose εἰς would regularly be expressed: ἐν ... ἄκρῃ, *in the highest part of the city*, i. e. *in the acropolis*: πέπλον, obj. of δεῖναι: δ = δς, as often in Hm., *which seems to her to be*, etc. αὐτῇ, *to her herself*: ἐπὶ γούνασιν is best rendered directly after δεῖναι, *let her ... place on the knees of*, etc. the

robe, etc. — *καὶ οἱ ὑποσχέσθαι*, also imperat., and let her promise to sacrifice to her (to the goddess): *ἦνις*, acc. plur., agrees w. *βοῦς* (*heifers*). — *αἶ κ' ἐλεήσῃ*, if peradventure she will pity, etc. — *ἀπόσχερ, ἀπέχω*, if she will avert from, etc., the son of, etc.

99–115. *ἰδεδίμεν*: plupf. as impf. See Gram. *δέδοικα* or *δέδια*: *nor did we ever so fear*, etc. — *δεῦς* *ἐξ*: the proclit. *ἐξ*, after its case, accented. — *δεῖ*, this one, i. e. Diomed. — *τις*, the indef. pron. followed by *οἱ*, enclit.: hence, written together, *τις οἱ*: *μένος*, acc. of specif. — Vv. 103–106: cf. 5, 494–497. — *φάν* (= *ἔφασαν*) . . . *κατελθέμεν*, and they affirmed that some one of the immortal (gods) had come down, etc.: *ἐλέλιχθεν* = *ἐλελίχθησαν* (fr. *ἐλελίξω*). — *βείω* (= *βῶ*), *βαίνω*, that I may go, etc. — *γέρονσιν* . . . *βουλευτῆσι*, attributive appos.: lit., to the aged men counsellors; i. e. to the aged counsellors: or, if the first word is understood, not of age, but of rank, to the venerable counsellors. — *ἀρήσασθαι*, *ὑποσχέσθαι* depend on *εἶπω*, to pray to the gods, etc.

117–127. *ἀμφί*, adv.: *μῖν*, obj. and *δέρμα*, subj. of *τύπτε*: *σφυρά, ἀνχένα*, partit. appos. w. *μῖν*: and at both extremities, the black shield (lit. hide) smote him on, etc. *ἀντυξ*, appos. w. *δέρμα*, the rim, which ran (around the) extreme (part of), etc. — *ἐς μέσον ἀμφοτ.*, cf. 3, 77: *συνίτην, σύν, εἰμι*. — *δωπα*, sc. *σέ*. — *δρ'* = *δτι*, cf. 1, 244. Cr. takes *δρ'* for *δτε*, in both passages: *ἔμεινας* (*μῖνω*), trans., thou hast awaited, etc. — *δυστήνων κτέ.*, children of unfortunate (parents) meet, etc.: “unfortunate” because they must soon mourn the death of their children: *μένει*, dat. fr. *μένος*: *ἀντιώσιν, ἀντιώ*.

128–140. *τις*, appos. w. the subj. of *εἰλήλουδας*, sc. *σύ*. Notice the mixed const. H. 750; K. § 339, 3; G. § 54. 1, (a). — *οὐδὲ γὰρ οὐδέ*: cf. 5, 22, note. — *σεῦε* . . . *Νυσηϊον*, sc. *ἕρος*, routed . . . on the sacred Nysæian mount. — *δύσεδ'* (= *ἐδύσετο* = *ἐδύσατο*) . . . *κατά*, sunk beneath, etc. — *δειδῖότα*, sc. *αὐτόν* or *μῖν*, obj. of *ὑποδέξατο*, received (him), etc. — *τῷ* . . . *ὀδύσαντο* (*ὀδύσσομαι*), were angry at him (Lycurgus). — *ἐπεὶ* . . . *ἀπήχθετο*, after he became odious to, etc.

141–149. *οὐδ' ἂν κτέ.*, but I would not, etc. — *οἱ* . . . *ἔδουσιν*, who eat the fruit of the earth; — a standing description of men, in distinction from the gods. — *ἄσπον ἴδ'* (= *ἴτε*), *ὥς κτέ.*, approach nearer, that, etc. — *ὀλέθρου πείρατα*, the limits of destruction: cf. *τέλος θανάτοιο*, 3, 309. — *οἷη* . . . *ἀνδρῶν*, as is the generation of leaves, such is that of men also. Notice the use of *δέ* here, connecting a demonst. to a relat. clause; a rare usage; not easily translated. — *τὰ μὲν τε* . . . *ἄλλα δέ τε*: partitive appos. w. *φύλλα*: (of) leaves, the wind scatters (lit. pours) one generation

(τὰ μὲν τε) *on the ground, but the forest, blooming, puts forth others.* — *ἔσπεος* limits *ἔσρη*. — *φύει* (v. 149), intrans., very unusual in the pres.; but the comm. meaning in the 2d aor., and in the pf. system.

150-159. *εἰ . . . δαήμεναι*: conclusion omitted, but readily supplied by the mind: *but if you wish, etc., (I will rehearse to you the story), in order that, etc.* — *πολλοὶ . . . ἴσασιν*, and many men do know it; parenthetical. — *ἔστι*: notice the asyndeton: *there is, etc.* *Ἐφύρη*, the ancient name of Corinth. — *μυχῶ Ἀργεος*, in the interior of Argos (meaning here the whole of Peloponnesus; or possibly, the whole of Greece). — *δ*, relat. pron., masc. = *δς*. — *Σίσυφος*, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. *Sisyphus* is represented in *Odys. XI. 593 ff.* as rolling an immense stone up a high hill in *Hades*. The line of *Pope* is celebrated for the adaptation of sound to sense, ..

"Up the high hill he heaves the huge round stone":

and that of *Hom.* describing the descent of the stone is equally good:

. . . τότε' ἀποστρέψασκε κραταῖς
αὐτίς· ἔπειτα πέδονδε κυλίνδετο λᾶς ἀναϊδής.

Read the last line metrically. — *οἱ*, v. 157, *against him.* — *Προῖτος*, king of *Tiryns*, whither *Bellerophon* had fled for refuge: *μήσατο, μήδομαι.* — *ὅς*, in that he. *H. 882; K. § 334, 3: ἔλασσαν*, sc. *μίν*, drove (*him*, i. e. *Bellerophon*). — *φέρτερος ἦεν*, sc. *Προῖτος.* — *Ἀργείων* limits and explains *δήμου*. — *ἐδάμασσαν*, sc. *αὐτούς*, *them*, i. e. the *Argives*.

160-170. *τῷ*, *Bellerophon.* — *ἐπεμήνατο, ἐπιμαίνομαι.* — *κρυπ. φιλ. μιγήμεναι (μίγνυμι)*, to enjoy his love secretly. — *φρονέοντα* agrees w. *τόν*, she did not persuade him, purposing, etc. — *Βελλεροφόντην*, defin. appos. w. *τόν*. — *τεθναίης*, optat. of wishing, may you die. — *ἡ κάκτανε = κατακτάνε (κατακτείνω)*, or do thou slay. — *ἐδελοῦσθ* agrees w. *μ' = μοι*: an instance of the elision of *οι*. Cf. 1, 170, *σ'* for *σοι*. — *οἶον ἔκουσεν*, at what he heard, or in that he heard such a thing. Cf. *ὅς*, v. 158, note. — *κτεῖναι*, sc. *Βελλεροφόντην*. — *σήματα λυγρά, baneful signs*: not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — *γράψας, having engraved.* Cf. 4, 139, *ἐπέγραψε: ἐν πίνακι πτυκτῷ, in a folded tablet.* Cf. *Dic. Antiqq. art. Tabulae.* — *δυμοφ. πολλά*, sc. *σήματα.* — *ἡνώγειν*, 3d pers. sing. plupf. w. movable *ν*. *H. 409 D, 11. Cf. 5, 899, N.*

176-189. *καὶ τότε κτέ.*, then he both questioned him and demanded, etc. — *ὅστις = δ τι*, indef. relat., which (whatever it might be) he brought, etc. — *Χίμαιραν*, proper name, *Chimaera*: in v. 181, as comm. noun. —

ἐκέλευσεν, sc. μίν, *commanded (him, i. e. Bellerophon)*. — γένος, prep. w. ἔην, abstract for concrete; *a de cendant of gods and not of*, etc. Δεῖον, adj. qualifying γένος. — ἀποπνέουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of*, etc. — τὴν μὲν, i. e. Χίμαιραν. — Σολύμοισι, the Solymi, a warlike people in Lycia. — V. 185. lit., *he affirmed that he entered this, the fiercest battle of men*: or more freely, *he said this was the fiercest . . . which he had entered*. Cf. 3, 153, note. — τῷ, sc. Βελλεροφόντῃ: ὕφαιεν; subj. ? ἄναξ Λυκίης, *for him in returning, the king contrived*, etc. — κρίνας, *having selected*. — λόχον, *an ambuscade*; cf. 1, 227.

191–205. ἰόντα, supplement. particip. : sc. αὐτόν, *that he (Bellerophon) was the brave descendant*, etc. — αὐτοῦ, adv. — ἦν, possess. pron. — καὶ μὲν οἱ (dat., as appears from the accent of μὲν), *and for him*, etc. — τέμενος . . . ἔξοχον ἄλλων, *a piece of land excelling others*; καλόν, sc. τέμενος, *a beautiful (field) of planted and of arable land*; φυταλιή, *a piece of land planted either with vines or with fruit-trees*. — ἡ δ' ἔτεκε, v. 196, *and she (the daughter of the king, v. 192) bore*, etc. — καὶ κείνος, *he also*, i. e. Bellerophon as well as others, especially Lycurgus; v. 140. — ὃν θυμὸν κατέδων: Cic. Tusc. Quaes. 3, 26, renders this, *ipse suum cor edens, eating his own heart*. Derby renders it, *wearing away*, etc., not a very apt expression. — τὴν δέ, sc. Λαοδάμειαν.

208–221. ὑπείροχον agrees with the subj. of ἔμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others*. — ἔγχος μὲν κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear*, etc.; thus indicating that he would not fight. — αὐτὰρ ὁ, *moreover he (Diomed)*. — μελιχίοισι, sc. ἔπεσι: cf. 4, 256. — ξείνος . . . παλαιός, *an ancient paternal guest*: because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. — ξεινήϊα, *gifts of friendship*. — ἀμφικύπελλον: cf. 1, 584. — καὶ μιν, i. e. δέπας. — ἰών, fut., *when I was about to set out*, i. e. for the Trojan war. — ἐν δώμ.; join w. κατέλειπον.

222–236. Τυδεΐα, Tydeus, father of Diomed. Notice here the acc. w. μέμνημαι: κάλλιψ' = κατέλιπε. — ὅτ' ἐν κτέ., an allusion to the war of the seven Argive princes against Thebes. — τῷ, illat., *therefore*. — σὺ δέ, sc. μοί ἐσσι ξείνος, *and you (to me) in*, etc. — τῶν, i. e. Λυκίων, *limits δῆμον*. — καὶ δι' ὁμίλου, *through the crowd also*, as well as in single combat. — πολλοί . . . Τρῶες, sc. εἰσίν, *κτείνειν, there are many . . . for me, to slay*, etc. In some edit. a comma is placed after κτείνειν and that after ἐπικούροι is omitted. — ὃν, obj. of κτείνω, as well as of πόρῃ. — ὃν ἂν δύνῃαι, *whomsoever you may be able (to slay)*. — ἐπαμείψομεν, sub-

junc., *let us*, etc. — καὶ οἷδε, *these also*, i. e. the Greeks and Trojans. — Γλαυκῷ . . . ἐξέλετο, *took away from Glaucus*, etc. *δς*, in *that he*, etc. — χαλκείων, ἐννεαβόλων, gen. of value: *golden for brazen* (armor), *that worth a hundred oxen for that worth nine*. Observe that value is here denoted by a certain number of oxen. Coined money is not mentioned in Hom. Cf. 2, 449.

237-253. The narrative is here resumed which was broken off at v. 118. — φηγόν: *the oak tree* was without the Scaean gate; but not far away; and hence, the two are mentioned together, the more important first in order. — ἀμφ' . . . Δίον (notice the accent, distinguishing it fr. Δεόν, acc., *a god*), *around him ran*, etc., *inquiring about*, etc. — ἐφῆπτο, ἐφάπτεω. — ἴκανε, sc. Ἐκτωρ. — ξεστῆς . . . τετυγμένον (τεύχω), *made with polished porticoes*. — ἀντῷ, sc. δόμῳ: *ἔνεσαν*, *ἐν*, *ἐμὲ*. — κοῦράων ἑτάροις, *twelve roofed chambers of polished stone belonging to his daughters*. — ἐτέρωθεν . . . αὐλῆς, *on the other side*, *opposite* (the chambers of the sons), *within the court-yard*. — ἔνθα, *there*, i. e. when he had reached Priam's beautiful house, v. 242. — οἱ depends on ἐναντίῃ, *his fond mother met him* (lit. *came opposite to him*). — Λαοδίκην ἐσθγούσα. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of*, etc.; others render, *leading* (into the house of Priam) *Laodice*. The reading of Düntz., *Λαοδίκην ἐτ' ἔγούσα* does not seem to me probable. I prefer the rendering *leading*, etc. — ἐν . . . φῷ, ἐμφύω. In what tenses intrans.? χεῖρ, partit. appos. w. οἱ, *clung to him*, *to his hand*; or more freely, *clung to his hand*. — ἔπος κτέ.: cf. 1, 361.

255-262. τείρουσι, sc. Τρῶας. — ἐνθάδε, join w. ἐλδόντα: *ἀνασχέω* (ἀνέχω) depends on ἀνῆκεν (ἀνῆμι), *has prompted you*, *having come hither*, *to raise . . . from the highest part of*, etc. — ὅρα κέ . . . ἐνείκω (φέρω), *till I bring*, etc. ὥς σπείσῃς (σπένδω), *that, in order that*, etc. — κέ (v. 260) w. fut. Cf. 1, 139, note: *and then you yourself will receive benefit*. Cr. makes the clause depend on ὥς, and takes ὀνήσῃ as subjunc. Faesi writes καὶ τός, *you yourself also*. I prefer the first construction: *πῆρσα, πίνω*. — ἀίξει, pres. μέγα, adv., *increases strength greatly for*, etc. — ὥς, relat., *as thou hast become weary in defending*, etc.

264-285. μὴ . . . ἄειρε: something deprecated, *do not*, etc. — μὴ . . . λάδωμαι, *lest*, etc., or *for fear that you . . . and that I forget*, etc. — πεπαλαγμένον (παλάσσω), agrees w. the subj. of εὐχερᾶσθαι, *that one smeared with . . . pray*, etc., *is not permitted*. — Vv. 271-278: cf. vv. 90-97. — εἰπόντος, sc. ἐμοῦ, *to listen to me*, etc. — ὥς κέ . . . χάνοι (χαίνω). Is this a wish, expressed by the optat. w. κε (= ἄν)? I find no authority

for viewing it thus, in H., K., or G. Yet the best commentators of Hom. take it as a wish; *κέ* denoting here, as usual, a condition, *O that the earth would yawn for him on the spot* (sc. if that were possible). I cannot adopt K.'s interpretation, § 260, R. 9. — *μέγα*: join w. *πῆμα*. — *τοῖό τε παῖσιν* (blunderers have often confounded this w. *πᾶσιν*), *and to his sons*. *φρένα* is sometimes taken as subj. of *ἐκλελαθέσθαι* (aor. w. reduplicat. fr. *λανθάνω*), *that my heart had forgotten*, etc. Düntz., Faesi, and some others take it as acc. of specif., *that I had forgotten in heart*, etc.

286–296. *ἡ δέ*, *but she*, the mother of Hector. — *ποτὶ μέγα* (plur. because it contained many apartments), *to her palace*, i. e. to that part of the house of Priam, which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — *ταί* refers to *ἀμφιπόλοισιν* (masc. or fem.). — *ἐς δάλαμον*, *into her chamber*: probably in a retired part of her palace: *κηῶντα* (*κηῶεις*), join w. *δάλαμον*. — *ἐνδ' ἔσαν οἱ* (dat. of possession), *where there were to her, where she had*. — *τὴν ὁδὸν ἣν*: acc. of extent: *on that voyage, on which*, etc. — *τῶν ἑνα*, *one of these (robes)*. — *δῶρον*, appos. w. the obj. of *φέρει*, *bore (it) as a gift*. — *ὅς*, (*that one*) *which*: *ποικίλμασιν*, *in its decorations*; denoting, it is thought, both the embroidery and the variety of colors. — *ὥς* = *ὡς*, *as, like*: placed after the word, to which it belongs; hence, accented. *ἀπέλαμπεν*, *shined*; subj. ? *πέπλος*, *the robe*, which she had selected. — *νεῖατος ἄλλων*, lit. *the lowest of others*,—a comm. form of solecism. We avoid the solecism by saying, *the lowest of all*. — *μετεσσεύοντο, μετασέω*.

298–317. *τῇσι . . . ὥϊξε (οἴγνυμι)*, *opened for them*, etc. — *ἡ δέ . . . Θεανώ*: cf. 1, 348, N. — *ἄξον*, *break*: notice that the 1st aor. of *ἄγνυμι* is used: but the 2d aor. of *ἄγω*. — *καὶ αὐτόν*, *that even he himself*, subj. of *πεσέειν*. — *ὅφρα τοι . . . ἱερεύσομεν* (subjunc.), *that we may*, etc. — *ἀνένευε, ἀνανεύω*. — *αἱ μὲν*, *they*, the Trojan matrons. — *πρὸς δώματα . . . καλὰ, τὰ β' αὐτός κτέ.* is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentleman of the age. — *οἱ οἱ*: (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?) *who had made for him*, etc. — *δάλαμον . . . αὐλήν*, *a chamber, hall, and court*. (D.)

318–331. *ἐνθα, there* (v. 313). — *ἔχ' = εἶχε*, *held*: *ἐνδεκάπηχυ*, an enormous length, suited only to an Epic hero (Düntz.). — *πάρουε . . . δοῦρός*, *in front of the shaft*: *χρύσεος*, two syllables, by synizesis. — *τὸν δ' εὗρ'*, *and he (Hector) found him (Paris)*: *ἀφῶντα, ἀφάω*. —

αλοχροῖς, reproachful. — *Δαυμόνι:* perh. the simple address, *Sir!* would suit this and many other connections, as well as any word we have in Eng. Cf. N. 1, 561. — *καλᾶ,* adv.: *χόλον,* obj. of *ἐνδεο* (= *ἐνέδου*, fr. *ἐν-τλδημι*). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — *σὺ δ' . . . καὶ ἄλλω,* and *τοῦ* (not less than I) *wou'd contend with another man also:* *μεδιέντα . . . πολέμοιο*, *wi' hdrawing from, avoiding,* etc. *μή,* for *fear that, lest:* *πυρὸς θετοιο δέρηται,* *burn with hostile fire:* Cr. says, gen. of material. Is it not rather, gen. of source or of cause?

333-348. Cf. 3, 59; 1, 76. — *οὔτοι . . . νεμέσσι,* *not so much from anger and indignation at,* etc. — *αὐτῷ,* join w. *μοί,* *to me myself also:* *ᾧδε . . . ἔσσεσθαι,* *tha' it will be better thus.* — *ἐπαμείβεται,* lit. *changes itself towards,* i. e. *fluctuates among men.* — *ἐπίμεινον, ἐπιμένω:* *δύω,* aor. subjunc., *let me put on, or I will put on,* etc. — *μέτειμι* (*μετά, εἰμι*), fut. Lex. II. — *σέ,* obj. of *κικήσεσθαι.* — *τὸν δέ* (v. 342), Paris: *τὸν δέ* (v. 343), Hector. — V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here *ἐμείο*, while in 3, 180, the adj. pron. is used. — *μέ,* obj. of *προφέρουσα:* *ὕφελε* has for subj. *θύελλα*, and with *ὥς* denotes, as often in Hom., a wish which cannot be realized. Cf. H. 721, b; K. § 259, R. 6; G. § 83, N. 2, *O that on that day when,* etc., *an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.: *πῶτον,* *at first, at the dawn of life.* — *ἀπέερσε*, see Lex.: notice the omission of *ἐν*. H. 746, b; K. § 260, R. 3; G. § 49, 2, N. 2, *where a wave had washed me away before,* etc.

350-368. *ἄνδρός* limits *ἄκοιτις:* *ἐπειτα, thereupon, or therefore would that,* etc. — *ὃς ᾔδῃ* (fr. *οἶδα*), *who knew, i. e. who felt,* etc. — *φρένες ἔμπεδοι*, sc. *εἰσίν.* — *τῷ,* illative: *μὲν,* subj. of *ἐπαυρήσεσθαι.* — *φρένας:* partitive appos. w. *σέ,* *has encompassed you especially, in mind, i. e. has encompassed especially YOUR mind.* — *ἐνεκ' αὐτης,* *on account of the mischief* (i. e. *the mischievous conduct*) *of,* etc. — *μέ,* obj. of *κάδιζε* (causative). — *ἐπέσσουνται, ἐπισεύω.* — *οἱ μέγ'* (adv.) *κτέ.*, lit. *who have greatly a longing,* etc., i. e. *who have a great longing for me,* etc. — *τοῦτον, Paris.* — *ἤ . . . ἤ,* *whether . . . or.*

371-379. *εὖρ' = εὖρε, εὐρίσκω.* — *ἤγε* (notice the accent and breathing, distinguishing it fr. *ἦγε*), *she, fr. ὕγε.* — *πύργῳ ἐφειστήκει,* *stood upon,* etc.; cf. 3, 149, N. on *ἐπὶ πύλῃσιν.* — *ἐπ' οὐδόν,* join w. *ἰών* (fut.), not w. *ἔστη* (which would take *ἐπὶ* w. the dat.: cf. *πύργῳ ἐφ.* v. 273), *he stood, about to go towards,* etc. — *εἰ δ' ἔγε κτέ.*, *but if (you will), come! speak to me,* etc.: *ἔγε*, interjec. Cf. 1, 302. — *πῇ*, interrog. Lex. II. 2: *πῇ* (enclit.), indef., *whither went,* etc.; *has she gone at all,* etc.:

ἐς w. gen. always elliptical. Cf. ἐν w. gen. v. 47, N. — γαλῶν, *sisters-in-law*: εἰνατέρων, *sisters-in-law of a husband*.

382-398. μάλα by its position naturally goes w. ἀνωγας, *since you earnestly exhort (me)*, etc. Supply after this clause the thought, ἐρῶ, *I will speak*. For a similar ellipsis, cf. v. 150. — Τρῶας, subj. of τείρεσθαι. — ἦ: cf. 1, 528. — ὁδόν, acc. of extent, *by the same way*, etc., along (κατά), etc. — τῇ, adv. *here*, or *by this*. διείμεναι, *did, &c.* — Ἡερίων, though an emphatic repetition of the preceding word, is yet made to agree in case with the following relat. ὅς. — Θήβῃ, dat. of place, poetic usage, for ἐν w. dat. — Notice the resumptive force of δὴ after τοῦτο, *the daughter of this one, I say*. H. 851, a; K. § 315. — Ἐκτορι is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399-408. ἦ οἱ... ἦντησ' (ἀντάω), *she then met him*. — παῖδ'... ἀταλάφρονα, obj. of ἔχουσα, which agrees w. ἀμφίπολος. — νήπιον αὐτός, *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. — οἶος (notice the breathing)... Ἐκτωρ, *for Hector alone*, etc. The people called Hector's little son, Astyanax (ἄστν, ἀναξ), in compliment to the father, as the defender of Troy. οἱ ἄγχι παρίστατο: is not οἱ dependent on παρ-? ἄγχι comm. takes the gen.: *stood close by his side*. — V. 406: cf. v. 253. — Δαίμονι: "is here," says Dr. Owen, "a term of endearment." Cr. and F. render it, Böser Mann! *base man*! It appears to me here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — ἦ, subj. of ἔσομαι, relates to ἐμέ.

411-424. ἀφαιαρτούση relates to ἐμοί, takes σεῦ as indirect obj., *being deprived of you*. — ἐπεὶ... ἐπίσπης (ἐφίπω, III), *after you (emphatic) shall have*, etc. — ἔχε' (ἔχεα, fr. ἔχος), sc. ἔσται μοι. — ἐκ, v. 415, join w. πέρσεν (πέρδω). — ἐπὶ... ἔχεεν (ἐπιχέω), sc. αὐτῷ, *heaped a mound over (him)*. — περὶ, sc. αὐτόν. — οἱ δὲ... οἱ μὲν (= μὴν): same const. as 3, 132-134; see N.: lit. *those, who were to me in the palace seven brothers, all on one day*, etc. — Ἀΐδος εἶσω: cf. 3, 322 where δόμον is expressed. — ἐπὶ (v. 424) w. dat. denotes here situation, *near, by, or among*.

425-439. μητέρα: emphatic position; obj. of ἀπέλυσε: *but my mother, who*, etc., *after he brought her hither*, etc., *her he released*, etc.: τήν (v. 427) repeats for perspicuity the idea μητέρα. — βάλ', sc. τήν, *smote (her)*. — Ἐκτορ, ἀτὰρ σύ κτέ. Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — αὐτοῦ, adv. — ὀρφανικόν, and χήρην, pred., *make not your child an orphan*, etc. — ἀμβατός (= ἀναβατός): Cr. and some others read ἄμβατος. —

ἐπλετο (πέλω), *was (and has continued to be)*; may be rendered as pres., *is*. — *τῇγε*, adv., *here, at this point*. — *ἤ ποὺ τίς . . . ἤ νυ*, *either some one perhaps . . . or (if this was not so) then even their courage, etc.* *ἐνισπε* (H. 450 D, 8; K. § 230, *ἐνέπω*: augment omitted, as is shown by the accent on the prep. *ἐνισπε*); *told (it, the fact that the wall at this point was easily scaled) to them*.

441-449. *τάδε πάντα*, *all these things*, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. — *γύναι*: often used, as here, in the most respectful address. — *ἀναγεν* (*ἀνωγα*), sc. *ἀλυσκάζειν*. — *ἀρνύμενος*: *ἀρνυμαι* means *1st to win, acquire*, cf. 1, 159; *2d to defend* (what one has acquired), as here. — *ἐμόν*, sc. *κλέος*: *αὐτοῦ*, same const. as *κυνώπιδος*, 3, 180, cf. note: *and my own* (glory). — Vv. 447-449: cf. 4, 163-165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450-465. *Τρώων*, obj. gen. w. *ἄλγος*, *but grief lies not so much on my heart for the Trojans in future, nor for, etc.* — *πολλές*: notice the accent; fr. *πολύς*. — *δσον σεῦ* (accented, emphat.), *as for you*. — *δακρύεσσαν ἄγεται*, sc. *σέ*. — *ἐλευθερον ἡμαρ*, *day of freedom*: cf. *δούλιον ἡμαρ*, *day of servitude*, 463. — *πρὸς* (denoting the agent) *ἄλλης*, *at the command of another*. — *κὲν . . . ἰστὸν ὑφαίνοις*, *you would weave a web*; cf. 3, 125. — *Μεσσηϊδος*, *Ἱππεΐης*. "If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pherae. A fountain Messëis is mentioned by Pausanias at Therapne in Laconia." Düntz. — *ἐπικέλεσται*, sc. *σοί*. — *τίς* (enclit.), *one and another, or many a one shall hereafter (ποτέ) say, etc.* *κατὰ . . . χέουσαν*, sc. *σέ*, obj. of *ἰδών*. — *ἦδε*, *that is, or yonder is, etc.* — *μέ*, obj. of *κατὰ . . . καλύπτει*: optat. without *ἄν*, a wish: *may a mound of earth cover me, etc.* — *πυθέσθαι* w. *πρὶν*: *before, added to all the rest (ἔτι)*, *I perceive your cry (for help) and learn of, etc.*

466-481. *οὗ παιδός*, gen. w. verb of aiming, *reached towards his boy*. — *ἀτυχθεὶς* (*ἀτύχομαι*), w. direct obj., *terri ed at*; gives the reason for *ἐκλίβη ἰάχων*. — *δεινόν*, adv. w. *νεύοντα* (sc. *λόφον*), *having perceived it nodding terribly, etc.* — *ἐκ δ' ἐγέλασσε*, *ἐκγελάω*. — *αὐτίκα*: notice the asyndeton, giving liveliness to the narration, *forthwith, from his head . . . took his helmet*. — *τήν*, i. e. *κόρυθα*. — *κύσε*, *κυνέω*: *πῆλε*, *πάλλω*: *after he had kissed, etc.* — *δότε δὲ*: notice the force of *δὲ*, imparting emphasis to the prayer, *grant, etc.* The thought of the destruction of

Troy appears for the moment to have passed from Hector's mind. — *καὶ τόνδε . . . καὶ ἐγώ*. It is not convenient to translate *καὶ* in both clauses : *that this, my son also may become just as I (also)*. — *τις* : cf. v. 459, N.

— *ἀνιόντα*, sc. *αὐτόν* (indirect obj. of *εἴπωσι*), and hereafter *many a one shall say of him, as he returns*, etc. Some edit. have *εἴποι*, instead of *εἴπωσι*, denoting a wish : *φέρει, χαρείη*, optat. of wishing, *may he bring*, etc.

484–493. *δακρυόεν* (*δακρυόεις*), adv., *tearfully*, or *through tears*. — *κατέρεξεν, καταρρέω* : *caressed her with his hand*, etc. — *Δαίμονι* : Derby renders it here, *dearest* ! — *μή μοι* (dat. of interest) *κτέ.*, *do not grieve for me*, etc. — *ὑπὲρ αἰσαν*, *beyond what is fated*, i. e. *contrary to fate*. Cf. v. 333, for a sense somewhat different. — *μοῖραν* obj. *οὐτινα* subj. of *πεφυγμένον* : *οὐ . . . ἐσθλόν* emphasizes the foregoing ; *not a coward, not even a brave man*, sc. *has escaped*, etc. — *ἐπὴν . . . γένηται*, lit., *since the first (things) have come into being*, i. e. *since the world began*. — *τὰ σὰ* (= *σοῦ*) *αὐτῆς ἔργα*, *thine own affairs*. For the const. of *αὐτῆς*, cf. *κυνώπιδος*, 3, 180, N. — *ιστόν, ἡλακ*, appos. w. *ἔργα*. — *τοί*, relat.

494–516. *κόρυδ' εἶλετο* : he had just before placed it on the ground. Cf. v. 473. — *βεβήκει* : cf. 1, 221, N. — *γόνον*, obj. of *ἐνῶρσεν* (*ἐνόρ- νυμι*). — *αἱ μὲν*, i. e. *ἀμφίπολοι*. *γόνον* (v. 500) a verb : Lex. *γοάω*. — *μὲν*, subj. of *ἕσταται* : *ἐπὶ τὸν πεδίοιο*, agree w. *μὲν*. — *ἀπορρήξας, ἀπορρήγνυμι* : *δείρ, δέω* : *πέδιοιο*, cf. v. 38, *runs, stamping, over the plain*. — *ποταμοῖο*, gen. of place. — *κάρη*, obj. of *ἔχει*, subj., sc. *στατὸς ἵππος*. — *ἔ*, obj. of *φέρει* : *γοῦνα*, acc. of specif. ; lit., *bears himself easily in respect to his knees* : *μετὰ* w. acc., *into the midst of*, etc. — *ὥς* (accented), *thus* : a correlative of *ὡς*, *as*, v. 506. Few more spirited comparisons than the above can be found. — *κατὰ* w. gen., *down from*, connect w. *ἐβεβήκει*. — *ἔστι*, relat. adv., *where* : *ἥ*, join w. *γυναϊκί*, *his wife*.

518–529. *Ἡδείο* : Derby renders it, *good brother*. — *δαίμονι*, a respectful address, and should not, I think, be rendered *strange one* ! Derby says, *my gallant brother* ! — *ἔργον . . . μάχης*, *would fail to honor your conduct in battle*. — *μεδιδῆς* (*μεδίημι*), 2d pers. sing. pres. indic. : Att. *μεδίης* : *you are voluntarily remiss, and are unwilling (to fight)*. — *πρὸς Τρώων*, cf. 1, 160. — *ἴομεν*, subjunc., *let us*, etc. — *κητήρα . . . ἐλευθερον* : *a mixer (commemorative) of freedom*. — *ἐλδσαντας* agrees w. the subj. of *στήσασθαι* : *shall grant that we set up . . . after having driven*, etc.

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